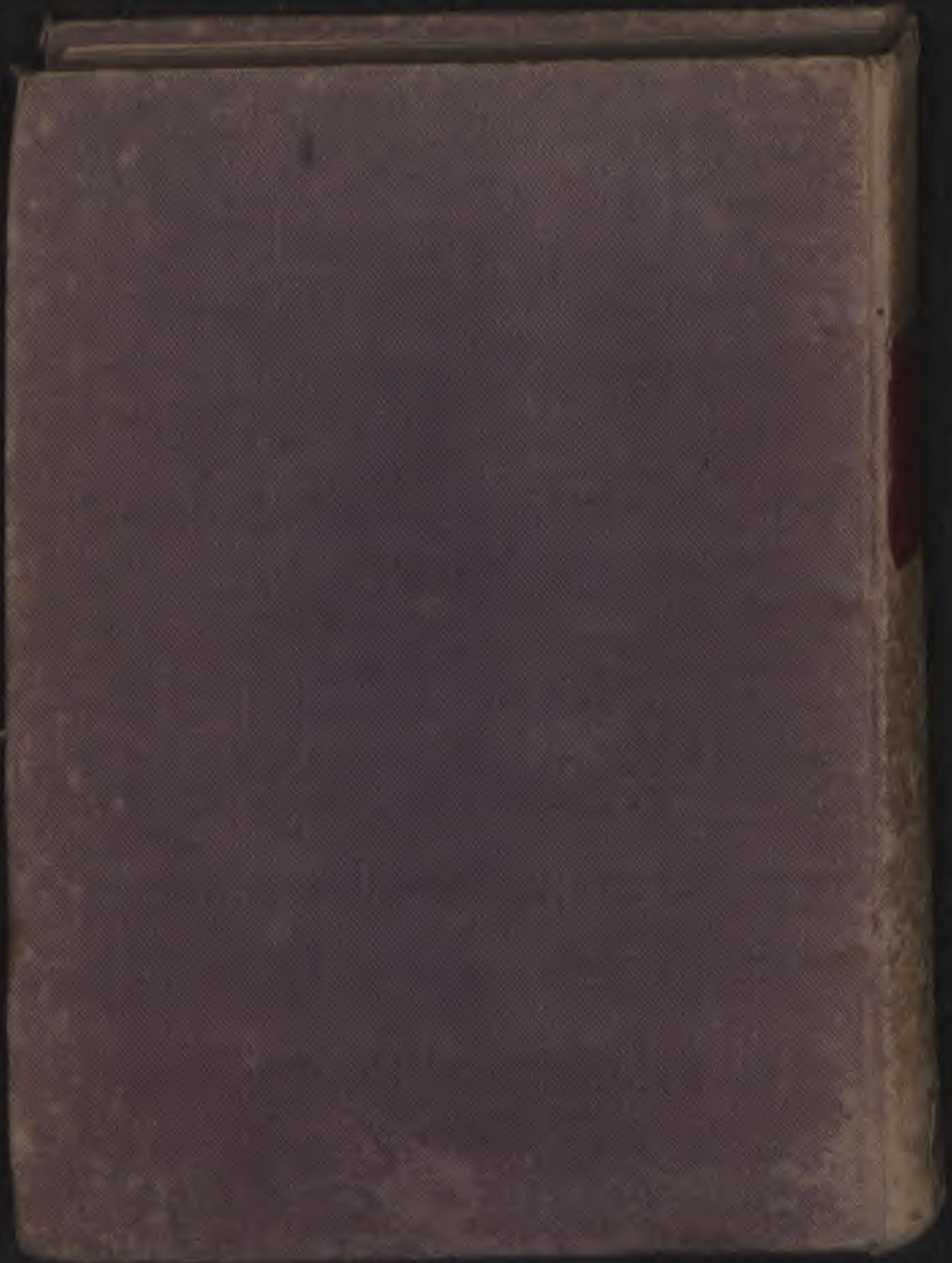


Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 893 B-trykket 8° copy 2



Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 893 B-trykkes 8° copy 2



Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 893 B-trykket 8° copy 2



Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 893 B-trykket 8° copy 2



Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 893 B-trykket 8° copy 2



Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 893 B-trykkel 8° copy 2

65-200.

W. L. EDWARDS,
PITCH PLACE, WORPLESDON.

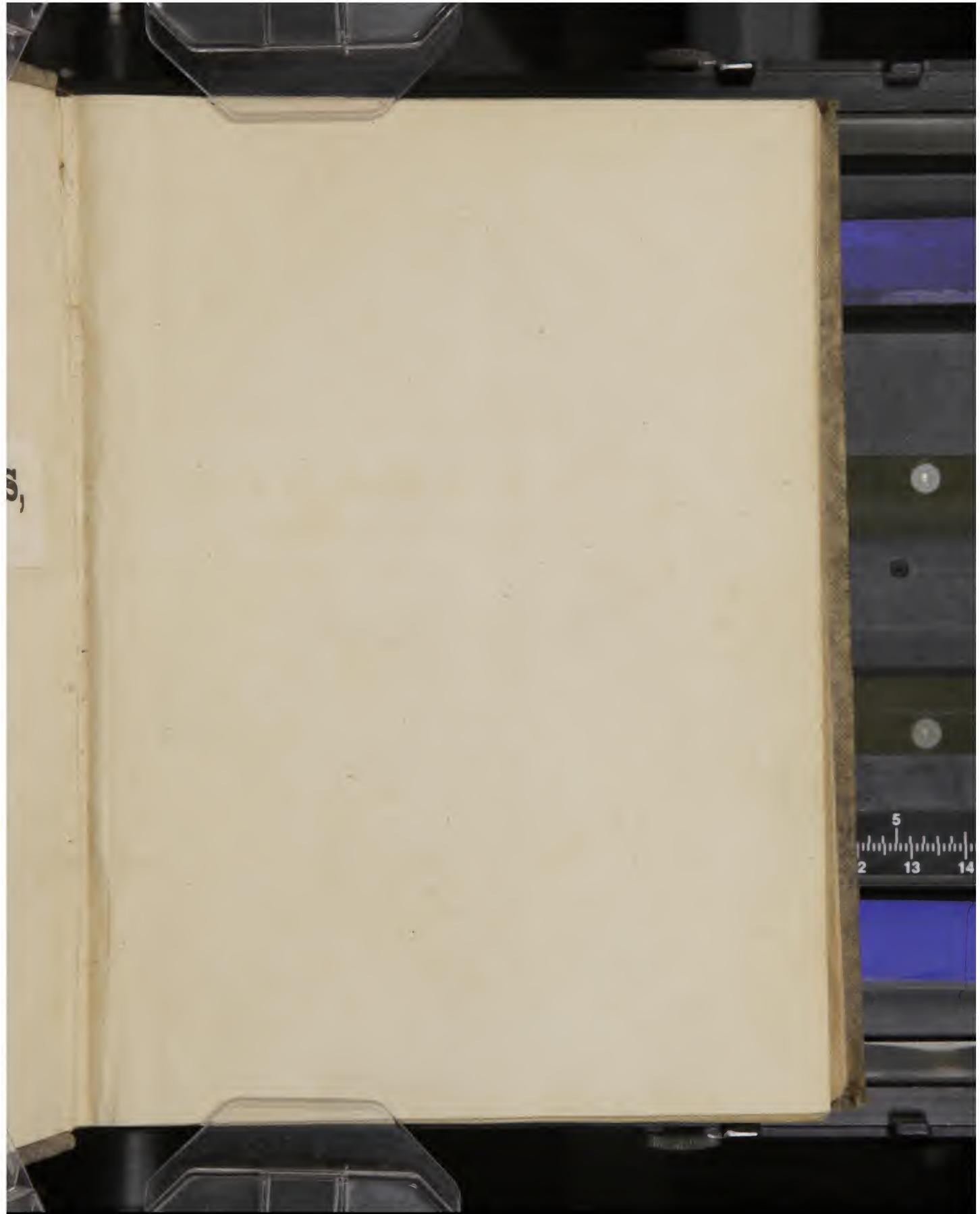
Dubbel

B. Inventat. B6.481 sic scribit. af et andet
Vorl. dantow 1570.

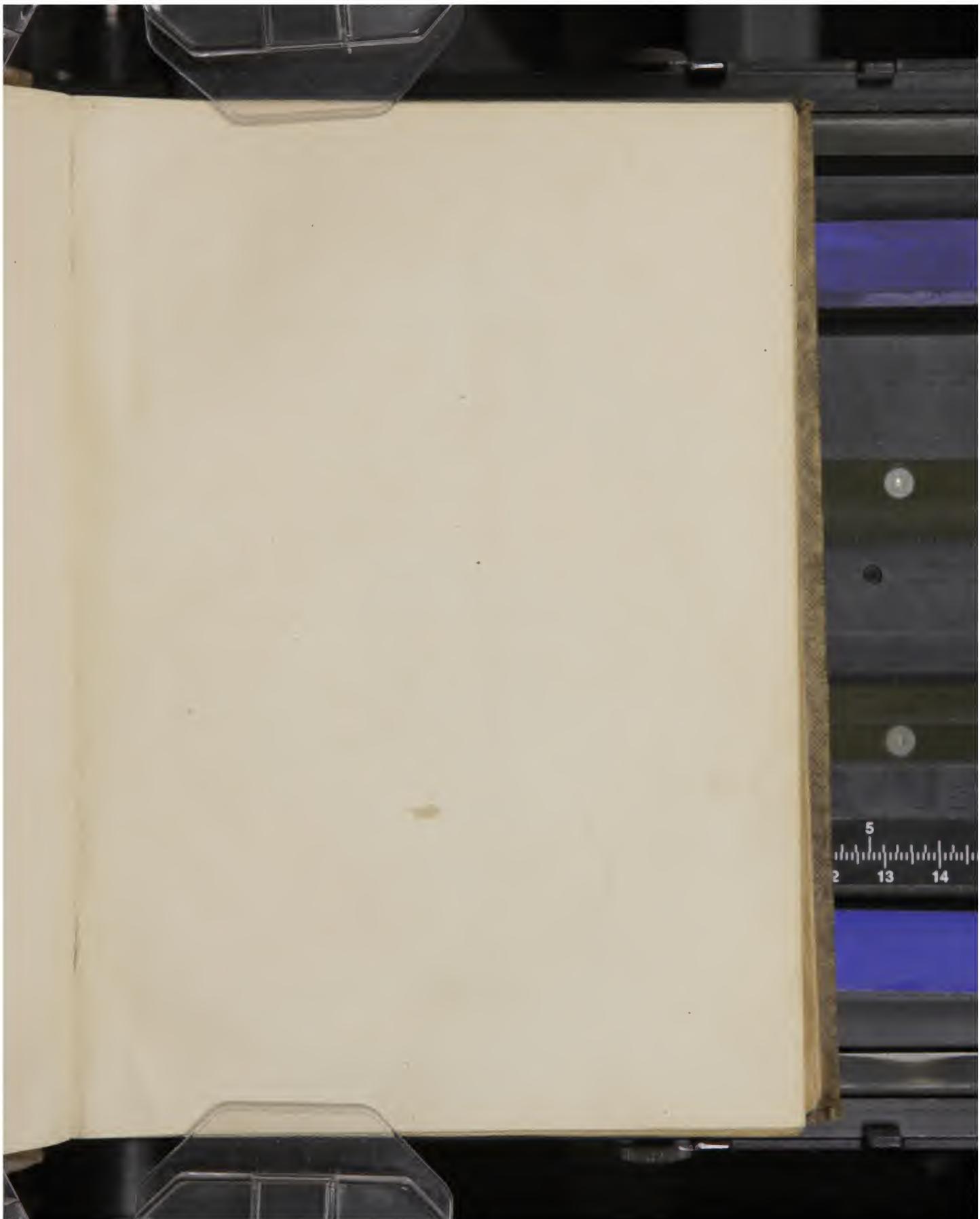
LN 893.

B-trykkel
ex. 2

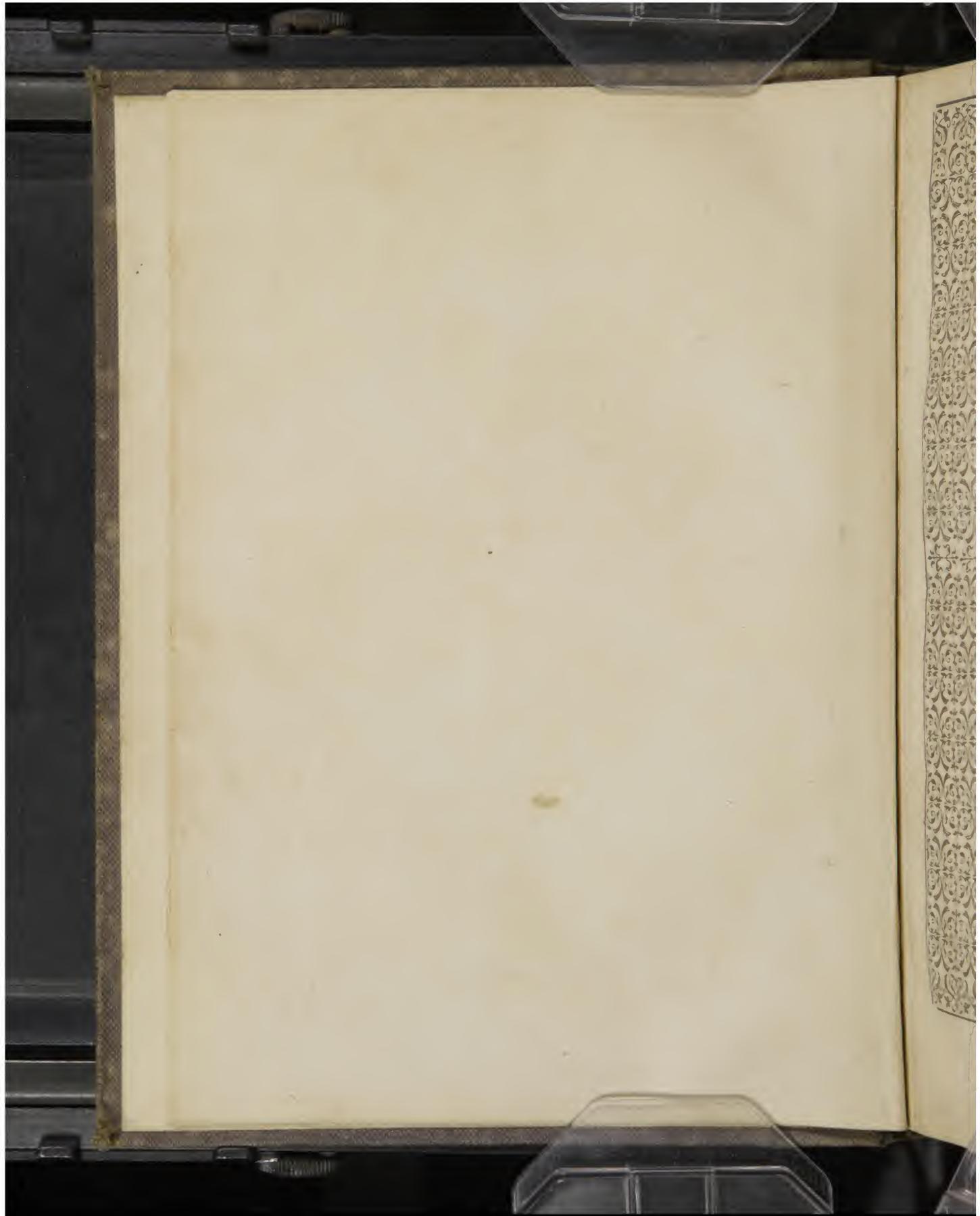




Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 893 B-trykket 8° copy 2



5
2 13 14



Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 893 B-trykkes 8° copy 2

A Postill, or Ex-
position of the Gospels
that are vsually red in the chur-
ches of God, vpon the Sundayes
and Feast dayes of Saincts.

Written by Nicholas
Heming a Dane, a Preacher of
the Gospell, in the Vniuer-
sitate of Hafnie.

And translated into English by
Arthur Golding.

¶ Before which Postill is sette a warning of the same
NICHOLAS HEMINGE too the Ministers of
Gods woord, concerning the continuall agreement of
Chrys Churche in the doctrine and true worshiping
of God: least any being offended at the varietie
of opinions and multitude of sectes, might either for-
sake their profession, or do their duerie more slouth-
fully.

¶ Imprinted at London by Henry
Bynneman, for Lucas Harrison
and George Byshop.

5
13 14



T C
ho
m
S
o



searched our
reason is actu
ters at home
more damage
st a plane
her standing
the trouble,
And the great

TO THE RIGHT

honorable S^r. Walter Myld-
may Knight, Chaūcelour of the

Queenes Maiesties Courte of Eschequer,
& one of hir highnesse most honorable pri-
uie Counsell, Arthur Golding wi-
theth helth & prosperitie, with
ful perfecion of all Chrys-
tian knowledge and
Godlinesse.



Tis, and always

hath bin the custome of god-
ly and well disposed Wryters,
too employ theyr time and tra-
uaile too the maintenaunce of
vertue and Godlinesse, and too
the furtherance of suche as are
willing for too learne. Whiche
thing appeereth by the many-
folde Woorkes of suche as in
tymes past, too theyr owne
great paynes & our ease, haue
searched out, not onely the groundes of those things that naturall
reason is able too reache vntoo, but also the mysteries of suche mat-
ters as haue neede of the light and secret woorking of a higher and
more diuine power, than reason is. Whereby they haue lefie vntoo
vs, a plaine and pleasant pathway, vntoo all knowledge and un-
derstanding: and the neerer that every of them approcheth vntoo
the truthe, the greater commendation doothe hee deserue too haue
and the greater profit yeeldeth hee too his Reader. But neyther is
a.i.j. ther

5
13 14

The Epistle.

there any certeinie in mortall mennes woorkes ; so long as they speake but of their owne : Neyther is there any assured truthe too bee founde, elswhere than in the Woord of G O D. Wherefore like as Gods Woorde is the fountayne of truthe, the keye of knowledgē, and the lanterne of lyghte , or rather the very truthe, knowledgē, and light it selfe : So is cheeſe (or rather only) account too be made of their authoritie and doctrine, whiche understanding the ſame arighte , doo ſette it forth purely and ſincerely, eyther by preaching or Wryting, too the behoofe and commoditie of others, For the scripture accounted him a leude ſeruaunt, that hidde his Talent in the grounde, and occupied it not. And certeine it is, that hee hath the true understanding and ſense of the Scripture , whose interpretation beeing alwayes one without varyablenesse , agreeith with the groundes of our fayth , Wyth the meaning of the hollye Ghoste uttered in the whole bodye of the Byble, and with the uniforme iudgements and opinion of the Primarie Churche . Of ſuche teachers bathe G O D at all times rayſed vp ſome , and in theſe dayes hath giuen many too his Churche : Whiche labouring like good Woorke-men in the Lordes Vinearde, endeuer for too cutte up the Brambles and Bryers of Ignoraunce, Errour, Hypocriſie, and Superſtition , nowe long time rooted in the hartes of Christians , and in ſteade of them too plant ageine true knowledgē, feare of G O D, holynesse, and religion, unto the aduaancement of Gods glory and enlarging of Chrystes kingdome , and too the vtter ouerthrowe of Antichryste, and Sathanis tyrannie. Suche a one is the author of this preſente Woorke , Nicholas Heninge a Mynister of Gods Woorde in the Uniuersitie of Hafnia in Denmarke , who wrate this Postill in Latine , for the helpe and furtheraunce of his fellowe Mynisters. Wherein hee opening the Gospelles after the manner of our Prophecyngs, ſetteth forth a Confirmation of the Articles of oure beleefe : and confuteth the cheeſe errours, heresies, and abuſes wherwith the Church is troubled. Ageine, he teacheth the ryght uſe of Chrystes Gospell and Sacramentes , and ſheweth the frute of the miracles and examples of Chryst, and of all holy men.

More-

The Epistle.

as alwayes
turne him to
erefore like
knowledges,
knowledges,
to be made
be same a-
preaching
the scrip-
tient in the
hee bathe
interpret-
h with the
nofe vire-
rme judge-
be teachers
dayes bathe
d it worke-
the Bram-
nd Super-
is, and in
of GOD,
glory and
rthrowe of
author of
er of Gods
who wrate
of his fel-
r the ma-
sine Ar-
esier, and
therh the
with the
poly men.
More-

Moreover he toucheth the dueties of all Estates, from the Magistrate, to the poore afflicted outcast among men, and declareth the right use of things indifferent. Finally hee instruc-
tereth the minister, and comprehendeth the whole summe of Christian lyfe and doctrine. And these things doth he, both brefely, playnly, distinctly and orderly, which are great helpe of rembraunce: And also aptly, fully, pithely and learnedly, which are great furtherances too instruction. As for the Doctrine that he teacheth, it is sound and wholesome: in which respecte he deserueth credit and estimation. Besides this, he applyeth himselfe to the capacite and edifying of the simple and weaker sorte, whome he rather dieteth with sweete milke, than combereth with strong meates. And in this respect, he dooth (as it were) glaunce ouer certaine poyntes of deepe misterie, leauing them too the consideration of suche as are more profounde in knowledge and understanding, and growne too more perfection and ripenesse in Christ. Yet wanteth he not whereby the wyser and stronger sorte also may bee furthered. For he hath diuers wordes that cary the effect of whole sentences: and sentences that conteine large matters. By bothe which, he oftentimes ganeth incling of more too be gathered, than is openly expressed: and so dooth he bothe sharpen the witte, and open the understanding. Therfore at suche time as Lucas Harison and George Bishop Stacioners, men well mynded towards godlynesse and true Religion, taking vpon them too imprint this woork at their proper charges, requested mee too put the same intoo English, I willingly agreed too their godly desire: bothe for that I hoped it might bee a furtherance and helpe too the simple and unlearned sorte of our ministers in England, (of whom would God the knowledge were as great as is their number): And also for that I thought it a meete occasion whereby I might testifie my duetyfull good will towardes youre honoure, for your great goodnesse extended untoo mee at the commendation of your deere freende and my speciall well willer Sir Thomas Smith. To whome I think my selfe

a.ij.

selfe

5
13 14

The Epistle.

selfe in many respects greatly beholding : and yet in no one respect more, than for procuring mee an entraunce intoo your hono-
rable fauour. The continuance whereof (God willing) I
shall not cease too seeke by all wayes and meanes of
dutie : of which I beseeche you too accepte this
Booke as a first hanSEL, and to suffer this:
my trauell so necessarie & behoof-
full, too passe foorth under your
fauourable protectiō, to the
profit of our cōmon cou-
trey, and the glorie
of G O D.

VVritten at London, the xij. of October.
ANNO. 1569.



¶ To all the seruaunts of
God, and Ministers of Iesu Chryst,

his deere beloued brethren in Chrysste, within the famous
Realmes of Denmark and Norvvey. Nicholas He-
minge Minister of the Gospell in the Uni-
versitie of Hafnie, wih hem grace, mercie
and peace from God the Father, and
from our Lorde Iesu Chrysste.



*T*is very behoueful (right deere beloued brethen) to marke the contynall consent of Chrysies Catholike Churche, in the doctrine and true seruice of God: specially in this mose great varietie of opinions, which maketh many, (and those not of the worst sort) to be troubled in theyr mindes, douting with what company they may ioyn themselues in felowship. For while some boast of one maister and some of another, gloryng of his wisdom and godlynesse, not without contempt of others, whom they outface with their lofty lockes: it cometh to passe that according as they perciue any man affectioned towards them to holde with them or agenst them, so they with blud judgement commend or discommende his doctrine and Religion. Hereupon growe hartburnings, froward suspicions, hatred, fallings out, and desire of reuenge: wherethrough all things are turned upside downe. And from hence (to passe over other things with silence) springeth a double pleasure. For both the enemis of the Gospell are bolned in theyr knubbonesse and vngodlynesse: and also the weaker and unskilfuller sort, which earlic were more forward inembracing

a. iiiij. of

5
13 14

A warning to the ministers

of the truth, are not a little troubled, wauering and uncertain,
to whether part they were best to ioyne themselues. Amōg
whom, not a few (as though nothing certain could be taught
or determined of all the whole Religion) begin to dout, not
only of al the partes of it, but also of all maner of Religions.
In this case it is our duetie (my deere breþren) to succor the
weake bothe with our Prayers and aduertisements, that
they stumble not at this huge heape and dwighill of opini-
ons, and so fall headlong into certeine destruction. The best
remedie for this mischafe, is to marke the continuall con-
sent of the Catholike church, in Doctrine and in the true ser-
vice of God. For as there is but one God: so is there also but
one everlasting, stedfast, and infallible truthe of God, one
true religion, one faith: one rule wherby to live well, and
one Church of Chryſt, which only knoweth the true maner
how to serue God aright. He that is not a Citizen of this
Churche, is falne from grace and saluation, though he boast
himſelfe to haue neuer ſo great maifters. Contrarywife he
that in this Church worſhippeth God in ſpirit and truthe,
is the heir of grace and ſaluation, though he had but a Cow-
herd to his maiftter or teacher. For this matter hangeth not
upon the worthinesſe or unworthinesſe of man, but vpon
the maiftership of Chryſtes ſpirit, whose wil is, that his pure
and vncorrupt word ſhould be oure rule of life & ſaluation.
In the which word and worſhipping taught in the worde,
there hath bin a moſt ſound and perfect conſent of all the ho-
ly Patriarkes before the flood and after the flood: of the Pro-
phets and Apolleſ: yea and of al godly men. Whose doctrin
and manner of worſhipping if wee helde aright, wee may
lawfully glorie in Chryſte, that wee are Citizens of the
Churche of Iefu Chryſt, althoughe the whole world hated
vs, and abhorred vs as Heretikes. I meane therefore (bre-
thren) to ſay ſomewhaſ concerning this contynuall agree-
ment, to the intent wee may bee assured in our ſelues, whi-
ther wee bee in that conſent of the Catholike Churche, or not.

ix

of Gods worde.

Or whither oure aduersaries bee in it, who making greate
braggs of theyr maysters (whom they call fathers) endeuer
with sword and fire too stop the course of the doctrine of the
Prophets & Apostles. In the handling of this matter, many
things surely do mete, which all ame as it were at this one
marke. For of necessitie it must come heare in question, from
whence true religien hath his begynning, and what assur-
rance is therof: how great hath bin the consent of the church
in the same doctrine through all ages: by what sleights Da-
than is wout too assault the true religion: and finally what
advisedesse the Godly ought too vse agaist the treasons
and crafts of Sathan: least (as oure first parents did) wee
suffer our selues too bee led with faire words, from the feun-
tains of saluation, too the Diuels puddles, that is, too mens
traditions and wilworshippings.

Wee shold not neede too shew from whence true religi-
on hath his beginning, but that the rage of men and feinds,
bothe hath bin in olde time, and is at this day so greate, that
they durt let vp newe religions, after the blynd imagina-
tion of their owne brayn, maynteyning them with sworde
and fyre, and persecuting that Religion, whiche is onely of
God: that they may fulfil the prophecie whiche was spoken
of the serpents seede that shold byte the heele of the womans
seede. But muche more rightly than these, iudged that hea-
then man Socrates, who being demaunded in Xenophont
which was the true religion: answered: It was that whiche
God himselfe had appointed. For in as muche as the Lord
sayth playnly by his Prophet, that he abhorreteth the doctri-
nes and worshippings of men: Let vs be out of all doute,
that the true and continuall abyding Religion, hath his be-
gynning from the everlasting God himselfe. Apollo Pithius
beeing asked of the Athenians what religions they shoulde
cheefly folow, answered, those that their auncetors had vsed.
When they obiecte ageyn, that the custome of their aunc-
tors had oftentimes bin chaunged: hec sayde that the best

a.v. was

5

13 14

A warning too the ministers

was too bē folowed. For (as Hesiodus sayeth) the auncient
cystome is ever bēst: after the same maner, our aduersaries
in these dayes boast of antiquitie, vterly suppreſſyng the
name of the authoř of true Religion, where as they oughte
rather to awnſwere as Socrateſ did, than as the wicked ſeend
did. For like as Sathan abuſed the authoritie of antiquitie,
to daulish errors, ſo do they. True it is in dēde, y the auncientest
religion is bēſt: ſo as it haue his beginning from God
who is bēit, and not from the olde ſerpent, who ſēd the firſt
beginning bōught into the worlde his Religion, fighting
full bēt ageiſt the religion of God. Wherefore there is a
diſtincſion to bē made betweene the twoo Antiquities. For
the one antiquitie is referred to God, and the other to Sa-
than. The firſt of theſe antiquities is the auncientest of all
antiquities, as which hath neither beginning, nor ſhall haue
ending. Out of thiſ moſt ancient antiquitie ſprang the truthe
of God, whereby is taught whiche is the true Religion, for
the confirmation whereof, God hath added weſtendfull re-
cordes, which ſhould bē as it were certeyne euerlaſting
and authoriſed ſeales of his heauenly truthe. The later an-
tiquitie is ſuch a one as both had beginning and ſhall haue
ende, out of which iſued all ſuperſtitioп, and vngodlyneſſe.
Either of theſe religions hath hiſ furtherers, and as it were
certeine Patriarks whome the men of late yeres haue ter-
med fathers, of whome they glorie not a little. The Papiſts
haue alwayes in theiſ mouthe, the Fathers, the Fathers:
And in all contreuerſies concerning the doctrine and ſer-
vice of O D D, they flē to them as to theiſ laſt Anchore-
holde. We alſo acknowledge the Fathers, howebeit
farre after another manner than they do. For we ad-
mitte thole for Fathers, who hauing received theiſ Re-
ligion at Gods hande, haue alſo deliuereп the ſame fayth-
fully to posteritie, as are the Patriarks, holy Kings, Pro-
phecieſ, Chryſt hiſtelfe, and the Apoſtles. Theſe enely doo
we reverencē as fathers, and to vary from them in opinion

we

of Gods worde.

wee iudge it a falling away from saluation. Of the fathers that folowed the times of the apostles, wee deeme according to the rule of Ambrose. We iustly condenne al new things which Chryſt hath not taught, bycause Chryſt is the way too the faithfull. Therefore if wee teache any other thing than Chryſt hath taught, let vs iudge it detestable. And according to this rule of Paules: If any man teach any other gospel, accursed bee hee. But the Papistes to bleare the eyes of the sinipler sort, doo tell them they must enquire of the auncient wayes, and that they must not passe the olde boundis whiche our fathers and anceters haue stablished: which thing if it be scarce lawfull too doo in the boundis and buttels of fields, howe much leſſe shal it be deemed lawful to be doon in the boundis of Religion? Surely we passe not the boundes whiche God the firſt founder of religion hath pitched: whiche the holy Patriarkes and Apostles receiving by heauenly inspiration, mayntained: from which the holy Martyrs (among whom holy Abel holdeth the firſt place) with invincible couraſe wynd draue back the Bores and Woules: and finally whiche the ſon of God hath ſtabliſhed with his owne preicious blud: but we abyde within the conſtantly. As for þ bounds whiche the old ſerpent with his broode hath pitched, within which is encloſed nothing but mere danation, wee make no conſcience too paſſe them. Therfore wee father þ true religiō vpon God, who is called of Daniel, the auncient of dayes. Therby it wil appere, bothe that the ſame is the auncientell, and that it repreſenteth the nature and diſpoſition of the firſt founder of it. Therfore as it is moſt ſtedfast euermore: ſo it always continueth like it ſelſe.

But whiche is that Religion continually ſtedfaſte in it ſelſe: What is the eſſe of it: Whiche are the partes: Gods worde, and the ſigne added to the worde appoynted the true rule of Religion and ſeruice of God, for God hath alwayes bin wont to utter his will to men by his word, and by ſome outward ſigne. For loke what the word pulleth.

into

5

13 14

A warning too the ministers

into mens eares to be conveyed vnto the mynde, the same thing doth the signe set before the eyes to bee scene, to the intent that by them as it were with windowes, a certain light myght be conveyed in vnto the soule, so as the woorde and the signe myght bee a double warrant, audible and visible, the end and drift of which is all one: Howbeit, so as the interpretation of the signe is to bee fetched alwayes out of the woorde alone. What maner of things these be, the ffe times in whiche G D D uttered his woorde, and gaue signes, will shew most openly: as are the state of man before his fall: the time wherin he was promised recoverie: the time of renewing the promise: the time of Noyses publike weale: and finally the time of the performance of the promise, by exhibiting Jesus Chryste our Lorde. It is to bee shewed by Gods woorde and heauenly signes, that in these ffe tyme the religion was one selfsame, and alwayes agreeable with it selfe in all poynts.

Before mans fal when Adam was garnished with Gods image, God had delivered to man bothe the woorde and the signe. The woorde required the knowledge of God and obedience towards him: It forbad man to attempt any thing against Gods prohibition, vnder a threat of punishment: and it had a promise of immortalitie, which promise Adam embrased by faith. And the tree of life as a visible warrant conveyed the same by the eyes into the mynde. All whiche things tended to this end, that Adam representing Gods image as it were in a glasse, shold continually serue and praise God. Wherby it is manifest, that the true religion before mans fall, was the pure worshipping of God according to Gods woorde, the rule wherof was the woorde and the signe. The parts therof were the acknowledging of God, beleefe of the immortalitie that was promised, and obedience towards God both inward and outward. And the end therof was to represent gods image, & to praise and magnifie him. And in that estate was the seruice of God most perfect, such as

of Gods woerde.

as it shal be after the resurrection, sauing that as then it shal
be much fuller, not in substance, but in degrēes. This man-
ner of seruynge God in such soxt as was enioyned to the first
man, is required of vs also after his fal. Neither is ther any
alteration made in the maner of worshipping: but there fo-
lowed an horrible mayme in all mankindē after the fall of
our first Parents, insomuche as no man is able to perform
this seruice to the ful, no nor to begin it, unlesse he haue ac-
celle to the tree of life, whiche is Iesus Chyſt.

Ageine, after that mankindē was falne in our firſte Pa-
rents, God eftſone vtred his wil by word and ſigne: wher-
by is learned with what ſervice God woulde bee worshipped
after the fall. By the word hee rebuketh the transgredſion
of his commaundement: by the word hee made promeſe of
the Melliſas, who becoming man, ſhould pay the rauſome
for Adams guiltinesſe, and reſtore to man the image of God,
which he had lost by ſinning. And he added a ſign to þ word
which was as it were a certeine viſible ſermon concerning
the Melliſas. The ſigne was the killing and offering vp of
beaſts and frutes of the earth. Hereupon it followeth, that
God requireth the ſelue ſame manner of worſhipping after
the fall, whiche was before the fall, althoſh it haue not the
ſame perfection, in his degrēes, whiche it had before the fall.
For God requireth heere an acknowledgung of him: hee re-
quireth an acknowledgung of our owne ſinne: hee requireth
an acknowledgung of Chyſt, who is in ſteade of the tree of
life that was in Paradise: hee requireth ſayth in the Melliſas:
hee requireth obedience through Faith, to the intent that by
little and little Gods Image may bee more and more repa-
red in man by Chyſt, that is to ſay, that in the minde may
ſhine assured knowledge of God: in the loule, holinesſe: and
in all the powers, obedience to be perſourmed according to
the preſcenſe of the word. These things are breſly ſhe-
wed by word and ſigne in the beginning of Genesis. For
(that I may vſe Platoes words) the auncient fathers beeſt
better.

5
13 14

A warning to the Ministers

better than we, and dwelling neerer vnto G D D: were better and more substantially taught by shorte groundes and outwarde signes, than wee we taugte by long Sermons. For in olde tyme thys manner of teachyng was common and familiar, as well vnto Divines as Philosophers, that what soever they hadde vttered in short groundes, the same thyng they auouched wyth certeine outwarde signes. As soone as man was falne, G D D vttered this grounde with his owne voyce. The womans sede shall breake the heade of the Serpent. The outwarde signe (whiche in a certeyn Image purporteth the same thing) was the offering of Sacryfises commaunded too the Fathers by G D D. Therefor when Abell offered hys Sacryfise, hee hadde an eye alwayes to the firsste grounde that had bin vttered, and in offering, hee thoughte of these things. Firsste by beholding the deathe of the Sacrifice, hee was putte in mynde of the death wherewithall mankinde was falne throughe sinne: Wherby no doubte but his minde was moued too ryghte great grefe. Ageine, by looking vppon the bloud of the Sacryfise, hee was put in remembraunce of the promisse concerning the Messias, by whose merite and intercession hee assured himselfe, that Gods wrath was pacifyed according vnto the promise: whereby there grew bothe conforte in his harte and also Fayth, by whiche hee was accepted into Gods fauor through Iesus Chrysste. Being iustified by this Fayth onely, hee minded true holiness according too Gods word prayng and magnisfyng God for his ryghtuousnelle and mercy. And so Abell, hauing after a sort repayzed Gods Image in himselfe, performed true seruice vnto God: which seruice hee afterwarde confirmed with his death. For when his brother Cain being an Hypocrite, went about too withdrawe him from acknoledging the promised sede, and from the true seruice of G D D, hee chose too die rather than too consent vnto his brothers wicked purpose, giuing vs to understande by thys his stedsaltnesse, that hee onely woor-

Shippeth

of Gods woorde.

Whippeth God aright, which preferreth his obedience towardes God and the profession of Chryste, before all thinges in the worlde, yea and before lyfe it selfe, than whiche nothing is woonter to bee deerer vnto man. By this woorde and signe deliuered to our first parents, after their fall, it appereith, that the Religion after the fall, was all one with that whiche was before the fall. And although certeyne outwarde circumstaunces were added in respecte of the corruption of Nature, and the promise of the repayrement of it ageyne: Yet the substaunce or grounde of Gods seruice continued all one, and tended to the selfe same ende, thoughe muche more imperfectlye. This pure woorship of G D D endured in the Churche (whiche was very small) vntill the floud, that is to wit, a thousande sixe hundred and sixe and fiftie yeres. For Cains offspring vnderstanding the promisse after a fleshly manner, persecuted the true Church: usurped to themselues the title of the Church: and chaunged the true worshipping of G D D into Heathenish Hypocrisie and Superstition. Moreouer, after God had punished this Hypocrisie and superstition and other horrible crymes, with the floud, he deliuered the true Religion ageyne by word and outwarde signe vnto Poe: not a new religion, but euuen the very selfesame that he had appoynted from the beginning. Howbeit, when Japhet by Hypocrisie and Superstition, and Cayn by crueltie had put this true Religion too syght: It remayned onely in the house of the Patriarke Sem. For he vnderstanding the promisse and the signe thereof aright, worshipped G D D through fayth, and obeyed him after the same manner that Abell and Poe did. And although that Poe and Sem hilde still the same woorde and outwarde signe that was deliuered to our firste fathers: Yet notwithstanding, by reason of a newe occasion there was added another newe signe. For when God destroyed the wicked Worlde by the flud, for their falling

5
13 14

A warning to the Ministers

falling from the true and pure worshipping of God: he promised Poe and his offspring, that he would no more destroy the world by water: Unto this promis he added a token namely the Raynbow, which was a certeine remembrance of the promise. Therfore God printed a marke of his word in the Raynbow whiche is woon to appere in the cloudes, to the intent he might (as it were with a seale) warrante that promise of his to bee ratified: wherby he gaue assurance not onely that he would bee the God of Poe and his posterite, who had put them selues in his tuition, and service: but also that he would never destroy the world any more with water. Poe and Sem therefore beholding this signe, did after the example of holy Abell, perfourme true and spirituall seruice unto God.

Now foloweth Abrahams age vnto the time of Mose, in which age the same religion is betaken to the Patriarks, bothe by Gods owne voyce, and by a newe signe. For in as muche as the wisedome that had bin in the forefathers was now decreased: as there was neede of more evident word: so was there need also of a more apparant token. Therefore was this word vttered vnto Abraham: In thy seede shall all kinreds of the earth bee blissted. And the sign or token that was added, was the circumcision of the member of generation in the male childe. Then like as by the word he taught and required the true worshipping: so did he lykewise by the signe, whiche was the seale of the doctrine and religion. For when he sayth, shal bee blessed in thy seede, he conueieth therein thre things moste evidently. Whereof the first is a rehersall of the accusation of all mankinde for sinne, and falling away from G D D. For in that he promiseth blissing, he giueth to understand that all men sticke in curse, whiche curse loketh into al mankinde with sin. The second is a rehersal of the promis of the seed and of his benefits, which was spoken to Adam in this forme of words: the womans seede shal breake the serpents head. Which selfe same thing

is

of Gods woerde.

is expressed heire by a more pithie terme of blissing. For by the terme of blissing is ment Gods fauour, attonement, for giuenesse of sinnes, and rightuousnesse for Chrystes sake, according as Paule the interpreter of Moyles expoundeth it. The third thing is a bewraying of our weaknesse, that we can not attayne blissing by our owne power: but that we must obeyne it by sayth in the promyssed seede. To this sayth of his, Abraham added obedience in his whole lyfe, according to the commaundement: Walke thou before me, and bee perfect: which obedience the holy Patriarke shewed by the offering vp of his owne sonne. For heerby it appeareth howe muche he regarded his obedience towardes God, that he woulde rather at Gods commaundement offer in sacrifice his onely begotten sonne Isaac, whom he had begotten in his olde age, and too whom so royal promises were made: than too step backe from his obedience towards God. Howe must the signe that is added to the word, bofow his interpretation of the word. For the signe is nothing else but the visible word. This signe therfore setteth thre things before our eyes: Namely that our fleshly birth is corrupted: agen that there is a seede promised, whereby nature shall bee repaired: and also that by the circumcision of the flesh is signified the circumcision of the hart, wherby is cut of ignorance of God, the filthinesse of affections, and the stubbornesse of hart: that a man may bee borne a newe, bearing the image of God in true holynesse and rightuousnesse. Beholde, howe fitly these things matche with the former things. The form of words is altered: but the meening abideth still. This varietie of the word and signe, serueth mans weaknesse, and remedieith our ignorance: but it appoynteth not any newe fashion of seruing God as the fleshly seede of Abraham hath surmised. For like as Cains brode embrasing hypocrisie, and reiecting the pure vnderstanding of the word and signe, persecuted Abel & the followers of his faith: So the Ismaelites sticking in the letter of the circumcision, and neglecting the

b.f.

spiri-

5

13 14

A warning to the Ministers

spirituall meening of it, persecuted the true children of Abraham: whereby it came too passe, that the true worship, ping remayneth with very fewe. For whyle the fathers so iourned in Egypce, onely the house of Joseph did after the death of the Patriark Jacob, holde still the true Religion, whiche being after the decease of Joseph, little better than quite quenched, then was Moyses boorne: In the fourth score yere of whose age, being the thre hundred and fourtith yere after the promise was made unto Abraham, God renued agayne the woorde of promise, adding therunto many signes: and too the intent the true Religion myghte bee preserved, he set vp a kingdom and a prelthood. And although he betooke the same word & the same sign too Moyses, which he had betaken afore to the Patriarks: yet notwithstanding he addeth longer sermons & mo signes besides, according as the state of that age required. All which things did leuell at one marke, and deliuered unto men one selfe same maner of spiritual worshipping God. For in the wildernesse (to passe ouer the burning bushe, and the pillers of fire & cloude) the Manna, the Rock, & the brasen serpent were set forth as signes or sacraments of þ doctrin & worshipping of God: which thre things signified Chyrl þ was promised lbg ago. For þ Manna, according to þ interpretation of Paul, signified þ spiritual foode wherby men being made new by Chyrl are fed in Chyrls kingdom. The Rock betokened þ spiritual dring wherwith the beleuers ar refreshed. The serpent being hanged vp, did foreshadowe Chyrl, that shoulde bee hanged vp vpon the alter of the crosse for the sinnes of the wold: according as Chyrl himself interpreteth this signe. The looking vpon þ brasen serpent was a figure of faith, wherby men being iustified & quickned, do walk before God, and seeke after rightuousnesse. But after that the people was brought into the lande of promise, which was a figure of the heauenly dwelling place: there were yet mo signes, as it were visible sermons deliuered too them: of which I will touche a fewe,

of Gods woerde.

fewe, for my purposed bresnesse wil not suffer me to go through with them all. All their whole comon weale betokened the Churche : the Presthood & Princehood did figure Chryſt : who with his Presthood pacified his fathers wrath according to the firſte promife, and with his ſoueraintie deſtroyeth the Deuilles kingdome, ſinne and death : and with his Presthood and ſoueraintie togither, repayzeth Gods Image in man, according vnto which, man was created : that beeing ſo garnished agein with Gods Image, hee might ſerue him in true obedience, and ſet forth his prayſes.

Many ceremonies were added, of which the ghoſtly meaſuring openeth the firſte promife, and ſetteth out the ſpirituall worſhipping of God. Howbeit for almuſche as they bee many, I wil picke out a fewe of them (and thole of the notableſt) whiche I wil expounde in fewe wordes. The furniture of the Preſte, the yearely oblation of the hyghe Preſt, the Arke of Couenant, the Paschall Lambe, the ſparkling of the bloud, the walſhings, and the dayly offerings, hadde a singular ſignification of ſpirituall things, all whiche do ſweetely put vs in minde of the conditions of our mediatour, and the duetie of the godly. The highe Preſte ware a plate on his foretheade, and cleane garments. The plate of Golde betokened Chryſtes Godhead, and his cleane garmente betokened his manhood, howbeit pure and cleane from all ſinne. The going in of the Preſt once euery yere, into the holy place, was a figure of Chryſt the high preſt, who with one oblation ſhould make perfecte all that were to bee ſanctified. This is ſhewed plainly in the. 38. of Ero. where the Lord sayth, that the Lord may bee wel pleased with him. Ageine, the Preſtes rayment betokeneth holinesſe, wherwith the Lord wil haue his Preſtes to bee garniſhed, according as David the interpreter of Moyſes expoundeth when hee ſayeth : Let thy Preſtes bee clethed with Rightuousneſſe, and let thy Sainctes leape for ioye. The Arke of couenaunte betokeneth Gods people with whom the Lord hath made a couenaunt by expreſſe wordes.

b.g.

In

5
13 14

A warning to the Ministers

In this Arke were the tables of the lawe, which were couerid in the Arke with plate of Golde. Wherby was none other thing signified, than is conteyned in the firsle pronysc. The womans seide shall treda downe the Serpentes head, sauyng that the ouwarde signe expresteth the thyng more pleasauntly. For the Table of the ten commaundements is couered in the Ark with a plate of Golde, which is called the propiciatorie. That is to saye, Chryste, who is the propitiation for our sinnes, doth in his church hide the sinnes of men, agenst the wrath and horrible iudgement of GOD. I pray you what is this else, than that the womans seide shall tread downe the Serpentes head? Thus doth Paule the interpreter of Moyles, expound this figure in the third vnto the Romaynes: We are iustifyed freely by his grace throughe redemption that is in Chryste Iesu, whom God hath set forth to bee a propitiation thorough Faith in his bloud. For as the high Preste of the Hebrues was wont every yeaare once to embrew the propiciatorie with bloud, when he entred into the holy of all holies. So our high Prest Iesu Christ offred himselfe once vp to his father for the sins of the wold, and found everlasting redemption. The paschall Lambe had also a secrete meaning, wherein the firsle promise was painted oute as it were in lively coloures: The figure whereof, Paule openeth, when he sayeth: And Chryst was offred vp oure Pasceouer. And whereas this Lambe was taken out of the flocke, it signified that Chryst tooke our fleshe vpon him and bare the infirmities of our flesh, and that he was tempeted as we are in all respects, sinne excepted, to the intent he might make vs also heauenly that are earthly, and spirituall which are carnall. And wheras it is sayd of the Lambe: And all the multitude of the Children of Israell, shall offer hym vp: it is ment that Chryste dyed not for one or two, but for the whole Churche, that is to saye, for the whole corporatiyon of those that are registred in the booke of life. The sprinking of the bloud hathe a manyfeste signification. For it was a token

of Gods woerde.

a token of Chysses bloud shed vpon the alter of the Crosse,
wherwith our cconsciences beeing sprinkled, are clenched from
dead wrocks, according as the autho: of the Epistle vnto the
Hebrues expoundeth this figure after a godly maner. To the
same purpose perteine their washings and dayly offerings.
For these things in general , did betoken as well that clea-
zing, wherwith Chyss walseth and purgeth vs cleane from
all iniquitie, as also the true holinesse, wherewith the bele-
uers are garnished: so as from henceforth they may begin to
represente Gods Image to his glorie and praise. These sha-
dowes of the Lawe were couert interpretations of the firste
promise : whiche who so vnderstood with Adam, Abel, Seth,
Enoch, Noe, Abraham. &c. Those yelded true and ghostly
service vnto GOD, not vnlke (as in the respecte of the sub-
staunce of the service) but altogether like and the very selfe
same. But what is done heere ? Like as Caines broug vnder-
stode the promise carnally , and of the signe that was added,
did make a service or worshipping by it selfe ! Cuen so heere
the moste part of the Jewes, leauing the spirite, gazed vpon
the letter, and determined Gods service in these outward ce-
remonies without sayth : whiche errorre the Lord reproueth
moste sharply in the Prophete, where he sayth: What passe
I for the multitude of your Sacrifices (sayth the Lord:) And
anone after : Offer me no more Sacrifices in bayne , your
incense is abomination vnto me. And straignt after, he ad-
deth the cause of this matter , when he sayeth : Your assem-
blies are wicked, my soule hateth your newe Moones and so-
lemn feasts. By these wordes GOD dooth vs to vnderstand
that he hath not so ordyned Ceremonies , as though he re-
quired them as a ghostly worship, but that the people shold
enure themselues in them vnto godlynesse , and strengthen
their sayth by them, and kepe themselues more and more in
the pure worshipping of God. Howbeit, according to mans
superstitious nature, the moste parte are led away by Hypo-
crite from the true vse of Ceremonies , and haue grounded
b.ig. the

5
13 14

A warning too the Ministers

the whole weyght of their saluation vpon the obseruation of them. Whose errour when the Prophets that were sent did reproue, they were drawen to punishment as blasphemous folke againt Gods lawe.

By these things it is manifest, that those godly personnes whiche lyued in Moyses common weale, agreed fully bothe in Doctrine and Relygion, with the holy Fathers before the flood and after the flood, vnto the calling of Moyses, and from Moyses euuen vnto Chryste. For what is required here but acknowledgement of sinne, beleefe in Chryste, invocation, holinesse, obedience, and other vertues, whiche are required as partes, to the reparation of Gods Image in vs? Now remayneth the last age, wherein the eternall Worde according to the prophesies, tolke vpon him the womans seede, that is to say, mannes nature, that he might tread down the serpentes heade, that is to say (as John expoundeth it) that he might destroy the woorkes of the Deuill.

This Chryste beeing interpreter and fulfiller of Moyses & the Prophetes, did by worde and outward signes raise vpa geine the same service of G D D well neere faine to the ground: commanding repentance and forgiuenesse of sinnes to bee preached: garnishing the that beleue in him with his owne righþuousnesse: enduing them with his holy spirit: stirring vp in them newe motions agreeable vnto the Lawe and will of G D D: and to bee shorte, repaying Gods Image, according to whiche, the firſte man was created, bidding vs let our light ſhine ſo before men, that our father may bee glorifyed in Heauen. This ſelſe ſame ſervice comendeth hee to his Disciples, whiche they bothe taught by worde and exprefſed in their life. Notwithſtanding, to the intente the Churche might keepe this ſervice continually, hee deliuered them his assured word, & put as it were two outward ſeales to the word, namely Baptiſm, and the Lordes Supper. The word interpreteth the firſt promise moze cleerly. The ſacra‐ments are as it were certeine viſible ſermons, whiche proffer

the

of Gods woerde.

The same thing too the senses, which the word teacheth: But what is done in this case? Like as in olde time Cains broode, Chams broode, and the false Israelites corrupted the woerde, and by their fleshly foolishnesse patched mens dreames vpon it: So the hipocrites fleeting from the word in this last age of the world, haue defiled the seruice of GOD, so long tyll through the outrage of heretikes and the tyramy whole Antichrist, the sacramentes were partly distayned with mens traditions, and partly mangled, and the doctrine with the true Religion welmeere ageyne overwhelmed. Notwithstanding, about a certeine yeres ago, God rayled vp a prophet that blisst Luther, who brought agein the auncient doctrine and religion, which both our first fathers receyed of God, and Christ deliuered too his disciples. And that this seruice of God whiche our Church holdeth at this daye, is the true and continual seruice of GOD, he shall most clerely understand, which trieth it by the rule of the Patriarks and of the Apostolike Church. But what hapneth unto vs? Verely the same that hapned too our first fathers, too the folowers of Abraham, and too the Apostolike Churche. For the diuell rusheth in with all his force, too destroy the Gospell, and too abolish the true seruice of GOD. And this doth he the more outragiously in these our dayes, bycause he knowes he hath but a small tyme too execute his crueltie agaynst Christes Churche. Now what sleightes, this adversary of Christes beth too wyppe out the sincere doctrine and true worshipping of GOD: the matter it selfe at this daye openly declareth. For firste he hath set vp a kingdome, and that a right large one, namely of the Turks, which openly blasphemeth the name of Christ. Ageine he hath planted another kingdome, whiche men call the Papedom: whiche though it professe not it selfe openly too be agaynt Christe, doth neverthelesse with singuler wylynesse and craft, step into Christes kingdom, marring the doctrine, defiling the sacra-

cra

5
13 14

A warning to the Ministers

eraments: and finally ouerthowling the true seruice of god. For the Pope having gotten the primacie vnder colour of the ministerie, hath brought all kinde of superstition and Idolatrie into the worlde, so that since man was created, there was never yet a more vyonent and intollerable tyrany herd of, neyther was there euer any kinde of Idolservits, whereby was wrought more spytefull deragation to Gods maiestie, or wherewith Chrysitian mennes myndes haue bin more monstrosly bewitched. And now that Sathan perceyueth his sleyghtes too bē sonnde out in this behalfe, he taketh no truce, but calles togither the maysters of mischēfe, such as are the Lybertines, Anabaptistes, Heruetians, Antynomians, and other: who with their soule snoutes endeuer to bērays ageyne the purged doctrine and Sacramentes. And when he sees he can not by these his practises hinder the course of the Gospell and the pure Worshipping of GOD, he goes to it another waye, drawing asunder by inwarde debates, and setting togither by the eares among themselues lyke enymies, thosse whome he perceyued to mynde earnestly aboue others, the restorment of the Churche, and of trus Religion: Tolerely least by ioyning in endeuer and counsell togither, they shoulde with one minde goe throughs with this so excellent a worke. Besides this, from tyme to tyme he chaseth some out of Chrysites campe, who becoming soysakers of their order, do exceeding great harme to the Churche: among whom there are that inuent new deuyles whereby to bring the pure doctrine in hatred with the weake and vnskilfull. For they gather togither the contrarieties in the sayings of those, whose trauell GOD hath vzed to the clenzing of his Churche in this laste oldage of the worlde: When as notwithstanding, they are not able to shewe any true contrarietie in no part of the foudation of the doctrine and Worshipping of God, howsoever thes.

of Gods woerde.

these Prothēuses transforme themselues into a thousande shapes. By these practises of Sathan we see it brought to passe, that the wilful sorte are made more stoute in their superstition; and the weaker and vnsedier sorte be for the most part giue ouer, to the great greef of all the godly: and unlesse Chryſt make hast of his coming, it is too bee feared least many wil bee wrapped ageine in their former darknesse. What is too bee done in this case my brethren I besache you: We muste beware of Sathans wyles: We muste haue an eye backe to the examples of eur auncetors, Abel, Abraham, the Prophets, Chryſt, and his Apostles. Let vs accompany eure selues with them in doctrine, worſhipping, and Inuocation. Let vs not bee dismayed at the multitude of our enimies. Let vs not bee moued at the number of the runnagates. Let vs not bee dismayed in harte at the persecution and miseries, whiche the godly are fayne to suffer in this wold. Let vs not onely haie an eye to the lowlynesse of the church, which in this wold lyeth vpon the ground despised; but also let vs haue an eye to Chryſt tryumphing, who wil in time to come reward these with the glory of blisſed immortallitie, whome he maketh like unto hym selfe in thys life, so they continue steadfast too the ende. Let vs beare in minde this most weightie saying of Chryſtes: Watche and pray, that yee enter not into temptation. That whiche I say to you (sayth he) I say to all. The wold tempteth: the fleshe prouoketh: the armes of Heretikes trouble: the stumblingblockes of doctrine and manners offend: the fonde quarellings of prouide persones vex: ageinſt all these things the sureſt remedie is too call vpon O D D. For it is not for nought, that Salomon sayeth: The name of the Lorde is a moſte ſtrong talze: the ryghtuous man ſhall flee unto it, and bee ſaued. In eure calling vpon God, let vs haue an eye to the Prophetickall and Apostolike churche, and let vs arme our mindes againſt the Idoll gaddings of Mahomet and the Papistes, and ageynſt the wranglyngs of the Heretikes. Lette vs oftentimes be thinks

5
13 14

A warning to the Ministers

thinke vs, vpon hsw sure and vnmouable foundations the
continuall doctrine of the Churche, and the stedfaste religion
of the Catholike Churche is grounded. Lette vs bethinke vs
of the heauenly Reuelations, wherby GOD himselfe reue-
led his will vnto men, when hee spake to the haly Patriar-
kes and Prophets : whiche wil of his, hee hath confirmed by
many wondrous miracles, bothe in the olde and new testa-
ment. Let vs beholde the moste swet consent of Moyles, the
Prophets, Chryst, and the Apostles in doctrine and religion.
Let vs bee stirred vp to the acknowledging of GOD, by the
example of many Martirs, who (with Abell the firste Mar-
tir) confirmed the heauenly doctrine with their owne bloud.
Let vs absteyne from fonde disputyng, by whiche the bondes
of peace (whiche is charitie) is broken : and let vs rather ap-
plye oure selues too godly life, than to subtle and vnproufitable
disputations, by meanes of whiche , what euill hath the ry-
sen in the Churche, it greeueth me ryght sore at the harte too
thynde. For although in these realmes (GOD bee thanked)
there bee a very great calme and a godly agreement in al our
churches: yet notwithstanding godlinesse wold we shold bee
sory for the miseries of those, whiche at this day are afflicted
throught the vnseloneable strife of certain persons, wherwith
þ mindes of many princes & diuers others are wounded. How
beit sith we are not able too remedy these euils, let vs flee too
him, who alonly is able too do al things. Pray yee therfore v
the whole church of Chryst, unto þ eternal God the father of
our Lord Iesu Chryst, þ he wil gather to himself a church in
this world, & that he wil in þ same church mainteine þ pure-
nesse of doctrin, & the true worshipping of him: so as wee may
worship him aright, & for euermore magnifie & praise him.
Pray him too gouerne v his spirit our most meekie loueraine
Lord king Frederike the secōd of þ name, who as he hath suc-
ceeded his most holy father in þ kingdom: so also is hee þ very
right heir of his fathers vertues: & is not only a prince þ bea-
reth special loue too justice & equitie ; but also a singuler fau-
rer

of Gods woerde.

rer and patron, or rather a most faithfull foster father of the churches & schooles. Pray to Chryſt that he wil with his ſpirite rule the counſellers and nobilitie of the realm, & the gouerners of churches, ciuill offiſces, ſchooles, and houſholders, giuing them courage to mainteyne Gods glorie, true doctrine, and honest discipline, ſo as we may leue a peaceable and quiet lyfe, with all godlynesſe and honestie. Pray for all the ſtaffes of this realm, þ all may knit them ſelues togither in ſweete concord, & one releue an other, ſo as the ſuperioris may think that their inferioris ſhal be coheires with them of Gods kingdom: & the inferioris obey their ſuperioris in the Lord, as Paul willetteth them: ſo þ al the degrēes of this realm beeing ſetled in a moſte ſweete tunableneſſe, we may liue peaceably & quietly. Pray againſt the enimies of the king & this realme. Pray Chriſt to repreſe the rage of Hathan, & to graunt unto his church teachers & ſhepherds agreeing in true doctrine and godlynesſe, which may ſet forth gods glorie by teaching aright, & by example of godly lyfe: to the intent that at the length all of vs fully beholding the glorie of the Lord with open face, as it were in a glasse, may bee tranſformed into the ſame likeneſſe, as it were from glorie to glorie, by the ſpirite of the Lord. So bee it.

Now remayneth that I ſhould ſay ſomwhat concerning mine own purpoſe, namely wherfore I haue published theſe expositions of the gospels vpon þ ſundays. About a fourteen yeres ago, I wttred priuately certein ſhort notes vpon þ ſundays Gospels to my ſcholers at home at my house, to þ intent I might by this my ſmall trauell, further their ſtudies, not thinking at all too haue put them forth. But what folowed? The things that wer entited to a few ſcholers, were conmu-nicated to many. And when I perceyued, that diuers ſought earnestly after them: I enlarged them ſomwhat a ſix yea-res ago. And now at length the entreatance of certeine godly ſhepherds, compelled me to publish them and put them forth in print. Wherfore ſaing that this worke is wholly
ordeyned

5
13 14

A warning to the Ministers.

ordeyned for the godly ministers of the Gospell, I thought
it god (right deere brethren) too put forth this my trauaile
vnder your name. If ye shall reape any thing thereby, give
G D D the thanks, and comende me too God with your
Prayers. This one thing haue I earnestly regarded, name-
ly too set forth purely the doctrine of the Catholike Church,
whiche bothe the vniuersitie of Wirtemberge maynteyned a
sochtie yeres agone, and yet stil mainteinheth: And also which
those most excellent men the studentes of this Uniuersitie,
D.Iohn Machabeus of the Alpes: D.Peter Palladie, D.Iohn
Seming, and D.Olaus Chrysostomus, (all which doo now rest
in the Lord, looking for full deliueraunce by the conuincing of
the Sonne of God) haue taught. In this consent stande we
also, who haue succeeded them in office in this Schoole: and
we pray God hartily, that we may liue and die in this con-
sent. For we doo not dout but that this is the continu-
all consent of Gods Churche, as we haue suffici-
ently shewed before. I beseech God the Fa-
ther of our Lorde Iesus Chryst, to knit
vs togither with his spirite, that
we may bee at unitie in
him. Fare ye well,
and God sende ye good lucke in Chryste.
At Hafnie the xxx. of Marche.
The yeare since Chryst
was boorne. 1561.



The fyrd Sunday in Aduent. I

The Cospel. Math.xxi.



ND WHEN THEY
drevve nigh vntoo Ierusalem,
and vvere come vntoo Beth-
phage vntoo mount Oliuete,
then sent IESVS tvvoe of his
disciples, saying vntoo them :
Go into the tovne that lieth
ouer againste you, and anon
yee shall finde an Asse bound,
and hir colte wth hir, loose
them and bring them vntoo
mee . And if any man saye
avngt vntoo you, say yee the

Lorde hath neede of them, and straight vway hee vwill let them
go. All this vwas doone, that it might bee fulfilled vwhich vwas
spoken by the Prophet,saying : Tell yee the daughter of Sion :
beholde thy King commeth vntoo thee meeke, sitting vpon an
Asse and a colte, the foale of an Asse vsed vntoo the yoke. The
disciples vvent and did as Iesus commaūded them, and brought
the Asse and the colte, and put on their clothes , and sette him
thereon . And many of the people spred their garments in the
vway. Other cut dovvne braunches from the trees, and stravved
them in the vway. Moreouer the people that vvent before, and
they also that came after,cryed,saying : *Hosanna* too the sonne
of Dauid : Blissed is he that commeth in the name of the Lord :
Hosanna in the highest.

The exposition of the Text.

ORASMUCH AS this feast (of Aduent or)
of the coming of our Lorde, is the first of all
in order, which is solemnized in the church: It
is necessarie that we haue put in minde what
things are too bee considered in euery severall
feast, least either with the wicked and Heathe-
nisme,

A.j.

nilse,

5
13 14

The fyrt Sunday in Aduent.

thenish wold we abuse them to the dishonor of God: or else solemnize them with lesse devotion than it bocommeth vs, not without the offence of many. In generall, there are thre things to bee considered in every feast. The storie, which is the foundation of the feast: the benefite, wherof the storie maketh mention: and the true and lawfull vse of the feast. For as the storie instructeth the mind: So the benefite of God, (the remembrance wherof the storie establisheth) doth nourish and strengthen Faith. Out of which Faith issueth thankfulness, which praiseth God for the benefite received, with mind, with voyce, with confession and with behauior: In which thankfulness the true vse of the Feast is to bee scene. These thre things are to bee applied vnto all feastes. Wherefore inasmuch as this feast is instituted concerning the comming of our Lord, the storie of his comming, which perteineth to the Conception, birth, doctrine, and doings of Christ, (which are the chaf Articles of our belief,) is to bee lerned. The benefite of God, (which is to save the lost shæpe by the sacrifice propiciatorie,) is to bee recorded in remembrance. With the first the mind is to bee instructed, & with this latter, Fayth is to bee cherisched and strengthened: too thentent that therupon may spring thankfulness of mind, wherby we both with mind, voice, confession and behauior. set out the glory of God who hath vouchsaued to giue his sonne for vs. Now to the entent this present feast may become the more behouefull, bothe to the glory of God, and to the instruction of our selues: I will entreat of thre places in order, which are these.

- 1 Of the comming of the Lord.
- 2 The description of Christ our king, & of his kingdome.
- 3 Of the Citizens of this king, of their duetic, and in conclusion of the true vse, and healthful meditation of the Lordes comming.

g of

The first Sunday in Aduent. 2

¶ Of the first.

To the intent wee may the better & certainlier be instructed of the coming of our Lord Jesus Christ, to the praise of God and the helthful edifying of our selues: Let vs with S. Bernard propound sive circumstantes to bee weyed in it, whiche are these. Whoo hee is that commeth: from whence: whither: to what purpose: when: and what way.

1 He that commeth is (according to the testimony of Gabriel) the sonne of the highest, equall to the moste high Father in true Godhead. Whereby we may learne how great is his maiestie, dignitie & power. Hee that commeth is the seede of the woman, very man of the seed of Abraham and David, according to the oracles of the Prophets, & the testimonies of the Apostles: less than y father as touching his very manhood. Whereby wee may lerne, with what societie of nature hee is alayd vnto vs, so as we need not to bee afraid too come vnto him. It is Christ then that commeth: who is bothe very God and very man: beeing one persone in two natures: who is bothe able too saue, because hee is God: and wil saue, because hee hath taken our nature vpon him, that he might bee made a sacrifice for vs.

2 From whence commeth hee: he commeth from heauen: hee commeth out of the bosome of the father, who filleth all things, and is inuisible euery where. Also, he commeth in the virgins womb, conceiued by the working of the holy ghost. Hee is nourished with the virgins bloud: hee is borne: hee is brought vp: hee is circumcised.

3 Whither commeth hee? Hee commeth into the world, which was made by him. He commeth into his owne, & his owne receiued him not. Hee came into the lower partes of the earthe. And out of all dout, this is that great misterie wherof the Apostle speaketh. 1. Tim. 3. God was shewed openly in the fleshe, iustified in the spirit, beholden of the Angels, preached of vnto the Gentiles, belueued vpon in the world, and received vp into glorie.

A.y,

¶ T

5
13 14

The first Sunday in Aduent.

4 To what purpose came hee? The causes of the Lordes
comming into the world, the voyce of God foretelleth: the
Types prefigurate: the sayings of the Prophets proclaimme:
the wordes and workes of the Lord being come, doo proue:
the writings and Preachings of the Apostles witnesse: and
the ioyfull congregation of all Sainctes confesseth.

God sayd too the Serpent Gen. 3. The seede of the woman
shall tread downe thy head. Which text the Apostle expoun-
ding sayth: Christ appereed too destroy y wrocks of the diuel.
The same god did oftentimes beat the incensing of this saying
into the holy Fathers heades, and specially into Abrahams,
saying: In thy seede shal all natiōs bee blessed. By these things
then it is too bee understandē, that Christ came for two causes.
The first is to destroy the works of the diuel: and the other,
to bring the blissing vpon the childdren of Abraham. y is too
say, vpon all that shall receive Christ by sayth, as Abraham
did. For when Adam had by his fall yielded him selfe and all
his offyng bondslauies vnder the Tirannie of Sathan, and
cast them into deserued curse: the rightuousnesse of God re-
quired, that either we should suffer due deserued punishment,
or else that some of mankinde should satisfie Gods iustice.
Now forasmuch as no meane power was able too vanquish
the diuell and pacifie Gods wrath: the sonne of God cometh
forth of his secret dwelling place: he cometh into y world:
he becomes man: he taketh our case vpon hym: he overthrew-
eth the kingdome of the devill, and pacifieth his Fathers
wrath being made vnto vs both our sacrifice and our preest.

This selfe same thing do many types figurate: as the sa-
crifices of the Fathers, the pascall Lambe the sprinklyng of
the red colves blood vpon the people and moreouer the Ark
of couenant, and all the Aaronical sacrifice with all the rites
and ceremonies therof.

Innumerable sayings of the Prophetes do declare
these selfe same causes of the Lordes commyng with agreea-
ble consent: as Esay. 53. He suffered our diseases, and bare
our

The first Sunday in Aduent.

3

our sorowes in dede, he was wounded for our transgressioſ
and was torne for our iniquities. The Lord did take vpon
him the iniquities of vs al. Many ſuch testimonies as theſe,
are in the Prophets, which for breſnelle ſake I omit.

The wordes and workeſ of Chryſt at his coming, doo
proue the ſame thing: Come vnto me (ſayth he) all ye that
labour, and are heauie laden, and I will refresh you. Also, he
that belieueth in mee shall not perishe, but haue life euerla-
ſting. Also: For theſe do I ſanctifie my ſelf, that is to ſay, I of-
fer my ſelfe a ſacrifice too God the father for the purgynge of
their ſinnes. Which thing, not onely the great numbre of
miracles that he did, and by which he deſtroyed the workeſ
of the diuell, doo assuredly proue: but alſo his very death, and
his glorioius victorie enſuing the ſame.

The testimonies of the Apolleſ, who is able to numbre:
Paule ſayth, He dyed for our ſinnes, and roſe ageine for our
iuſtification. The ſame man wryteth thus: Him that
knewe no ſinne, hee made ſinne, too the intent that we
might bee made the rightuousnelle of god in him. John Bap-
tift cryeth out: Behold the Lamb of God, that taketh away
the ſinnes of the Worlde. John the Apolleſ: Jesus Chryſt
cleaſeth vs from al our iniquitie. The ſame apolle making
a breſe ſumme of Chriſtes benefites, wryteth: Chriſt appe-
red to deſtroy the diuels workeſ.

Finally, the whole Churche of Chriſt ioyfully throughe
Chriſtes ſpirit confeſſeth theſe ſelue ſame cauſes of Chriſtes
coming, ſinging thus: Thou taking vpon thee to deliuere ma-
didſt not abhorre the virgins wombe. Thou when thou had-
dest overcome the ſharpenes of death, didſt ſet open the king-
dome of heauen to all belieuerſ.

Now if ye demand the time of his coming, the Apolleſ
Paul anſwereth: After that the fulneſſe of time was come,
God ſent out his ſonne borne of woman, boord vnder y law,
too the intent he ſhould redeme them that were giltie of the
law, that we might receive the adoption of childe. He came
A.ij. ther.

5
13 14

The first Sunday in Aduent.

therfore neither later nor slowlyer than hee ought too come. Concerning this time of the Lords comming, the Prophets Iacob and Daniell speake before. Of which thing more shalbe speken in the day of the Lordes birth.

One thing more is yet behynd:namely the way by which hee commeth. This also is too bee sought out diligently, that wee may meet him rightly. Therfore like as too our saluation he came once in the flesh visible, so too sauē eche mans soule, wheresoever his word is thought vpon, red, or preached, hee commeth daily in spirit and invisible: yea rather hee is there alwayes present according to his promise: I will bee with you vnto the end of the world. And then againe shal hee appere visible to iudge the quick & the dead, too the intent that they which heretofore held scorne too take him for their phisitian and saviour, shall then seele him a most iust iudge and punisher of their wickednesse. Of which comming wee shall haue moze the next Sunday. And thus much brytly concerning the comming of the Lord.

¶ Of the seconde.

The second place which the text of the Gospele conteineth, importeth the description of Christ our king, and of his kingdom. Which description is confirmed by the testimonie of Zcharie: which the Euangelist alledgedeth that wee may understand, how this pomp was not instituted rashly, but foreshewed long before, according to the wil of God and the secrete counsell of the Trinitie. For this pomp teacheth vs many things, of the state of Christ our king and of his kingdom. First this pomp of Chrysṭes riding into Hierusalem, maketh a difference between Christ our king and the kings of the world, and sheweth the diversitie of their kingdome. For this base pompe doth sufficiently argue, that neyther Christ is a worldly king, nor the administration of his kingdom worldly. For worldly kings (to the intent they may be counted honorable of their people,) are gorgeously apparelled.

The first Sunday in Aduent. 4

reled. In like wylle the administration of wozldy kingdomes requireth gorgeouſnesſe, and ſumptuous furniture. Secondly this ſtorie teacheth þ under this base pompe, lieth hid a certeine almightyneſſe & godhead. For when hee layeth, loſe yee and bring vnto me: and ageine, the Lord hath need of them: and also, he shall by and by let them go: Christ our king giueth vs too vnderſtand, that by his heauenly power hee is able too bring too paſſe what hee liketh: yea and that hee hath the hartes and willes of men in his hand.

Therefore although the kingdome of Christ ſeem diſpilaſble in this wozld: yet notwithstanding if a man look vpon þ power & diuinitie of þ king, nothing is more ſtately: nothing is more mightie: nothing finally is more glozious, than it.

Moreouer the prophecy of the Prophete couteyneth thre things. First an exhortation to the churche, at that time caſt downe and vtterly vnder foot. Be glad (ſaith he) and leap for ioy thou daughter of Sion. Hereby we are taught that the Gopel perteyneth to them that are caſt down & vnder foot, and altoȝither broken in ſpirit. Secondly this prophecie co-teyneth a comaundement from God, that we ſhould do ho-mage too this king, like as þ ſecond Psalme exhorteth wher it layeth, kille the ſonne. Thirdly this prophecy conteineth a deſcription of the perſon of Christ: namely that he is þ king that was promised to the church. Beholde (ſaith it) thy king cometh. As if he ſhould haue ſaid, here is at length that king that was promised thee, of whom are written ſo many teſtimonies, which ſhall reſtoze the kingdome of God, that the diuel hath invaded & deſtroyed thorough ſinne. He ſaith, that this king is gentle & meek, too the intent we ſhould not ſhun him as a cruell Tirant, but rather come vnto him with full confidence, and demaund of him the ſaluation promiſed. And wheras hee ſetteth him forth poore, that is too bee referred to the ſtate of this preſent life. Whose will it was too bee poore for this purpose, that he might with his ſpirit enrich vs that are poore, and make vs blifſed for euer.

A. iiiij.

G. Of

5
13 14

The first Sunday in Aduent.

¶ Of the thirde.

The Citizens of this King are described vnder the persons of Christes disciples, and of the people, whose example we must followe, if wee wil bee reckened among the Citizens of Christes kingdome. First therefore, let vs with Christes disciples bring the Asse vnto him. That is to say, let vs too whom the ministratiōn of the word is committed, do all things that are appointed vs, to the glorie of Christe, and the enlarging of his kingdome.

Secondly let vs lay our clothes vpon the Asse: whiche thing we shall then rightly do, when we employ all oure power and abilities too the preseruation of the Ministerie. Also we must cut downe bowes from the trees, & cast them before Christe, that is to say, we must preache Christe, and acknowledge him too bee the eternall king, whose kingdome we shall wilche to flourish for euer like the Palme tree, that it may not sink downe vnder the burthenes of the miseries of this world. Wee must cry Hosanna, that is to say; wee must call vpon him with faith, and confesse him too bee our King, assuring our selues that his kingdome is blissted in the highest. And heerevpon wee may briefly gather, what is the right vse and helthfull meditation of this feast, concerning the helthful comming of Christe. The first vse therfore is, to endeouour that this king may come vnto vs. And how shall that bee brought too passe? He is called too vs by true repen- tance, kept by substanciall faith, and delighted by pure wor- shipping. The second is too put vs in minde of thankfulness, that wee glorifie him with heart, voice, confession and beha- viour. Who for our sakes came vnto vs: who beeing made man, gaue him selfe for our sinnes, too deliver vs out of this present euil wozld, according to the wil of God our father, to whom bee glorie for euer and euer. Amen.

¶ The

The ij. Sunday in Aduent.

5

The Gospell. Luke.xxi.



Here shall bee signes in the Sunne and in the Moone , and in the Starres : and in the earthe the people shall bee at their vvit end, thorovv dispaire. The Sea and the vvater shall roare, and mennes heartes shall fayle them for feare, and for looking after thosse things vvhiche shal come on the earth. For the povvers of Heauen shal moue. And then shall they see the Sonne of man come in a Cloude, vwith povver and great glorie. VVhen these things begin to come to passe, then look vppe, and lift vp your heade, for your redemtion dravveth nie. And he shewved them a similitude : Beholde the Fig tree, and all other trees : vwhen they shoot foorth their buddes, yee see and knowve of your ovvne selues, that Sommer then is nigh at hand. So likevvise yee also (vwhen yee see these things come too passe) bee sure that the kingdome of G O D is nie. Verely I say vntoo you : this generation shall not passe, til all be fulfilled. Heauen and earth shall passe, but my vvoordes shall not passe. Take heed vntoo your selues therefore, least at any time youre hartes bee ouercome vwith surfetting and dronkennesse, and cares of this lyfe , and that that day come on you vnvwares. For as a snare shall it come on all them that sit on the face of the vwhole earth. VVatche therefore continually and pray, that yee may obtaine grace too flee all this that shall come, and that yee may stand before the sonne of man.

The exposition of the text.



Ike as the last Sunday the church celebrated the remembrance of Christ's comming in the fleshe: so this lesson of the Gospell entreateth of his second coming , and belongeth to that Article of our faith, wherin we confesse with hart and mouth, that the same Lorde whiche came heretofore too bee a mediator and Sauioz of them that beleue in him, shall come hereafter too iudge the quick and the

A.v.

5
13 14

The ij. Sunday in Aduent.

the dead : that they which in this life haue received Christe, and acknowledged him to bee their savior, should bee raysed ageine in their bodies, & be rewarded with euerlasting life : and that thole whiche haue despised him, in following their owne affections to the dishonor of God, should bee punished euerlastingly with deserued tormentes. Of this Euangelical lesson, let there bee made thre places.

1 Of Christes comming to iudgement.

2 The vse & frute of the forewarning of þ same comming

3 Christes exhortation to his Disciples, that they should bee ready without let.

¶ Of the first.

Occasion of this sermon concerning Christes comming, arose vpon the talke betwene Christe and his disciples in the Temple of Jerusalem. For when the disciples wondred at the sumptuousnesse of the Temple : the Lorde hym selfe answered, that the time would come, it shoulde bee so wasted one day, that one stome should not bee left vpon another. His disciples hearing this, demaunded him of the time. To whom hee answering, declared the tokenes that shoulde go before the destruction of Hierusalem, strengthning them leaste they shoulde bee discouraged in their mindes, for the euils that were at hand. Hereupon taking occasion, hee passeth on to the vniuersall and last iudgement, and reckeneth vp the signes that shall goe before it.

Howbeit, to the intent al things may become the clerer vnto vs, first wee will examine fme circumstaunces whiche the text comprehendeth. And afterward wee wil describe the iudgement it selfe according to the Scriptures.

The first of the circumstances therfore, is concerning the time. For he sheweth the time by signes, & confirmeth þ same by comparison. And there are many kindes of signes whiche go before the comming of the Lord vnto iudgement.

The first signe is seene in the Sunne and the Moone, and the

The ij. Sunday in Aduent. 6

the starres: which what maner of one it shall bee, Marke in his. xiij. chapter vtereth in these wordes. The Sunne shalbe darkned, y is too say, there shal be many Eclipses of y sunne. And y moone shal not yeld forth hir light, namely while she also suffreth eclipse. And y starres shal fal frō heauen, y is too wit, shal seeme too fal. That many of this kinde of signes are alredy past, our present age beareth witnesse. For there neuer hapned so many eclipses, either of the sun or of y Moone.

The second signe of the iudgement at hand, is the perplexite of people through despaire: the meaning whereof is (as Mathew and Marke interprete it:) that nation shall rise against nation, and kingdom against kingdom, and no place shall bee free from warres. And doth not these dayes testifie the wozld too bee full of such signes?

The thirde kinde of signes, are of the sea, of clouds, of the airc, of tempests, of horible tumultes, and of certaine unaccustomed and vehement windes. And hathe not our age seene very many signes of this sort? *mon 12 et 13ij. non 14*

The fourth kind of signes issueth out of the second & third, which is a pining away for feare, and for looking after those things that shall come vpon the whole wozld.

The fifth sort is: that the powers of heauen shall bee moued, that is too say, there shalbee unwonted lights in heauen, and earthquakes in the earth. To be short, both heauen and earth shall (after a sort) resemble the countenaunce of the angry iudge, that sinners beeing moued by these tokens of Gods wrath, should repent and turne vnto the Lord.

These signes doth the Lord apply in this wise to the last judgement. Behold the ffigtree, & all other trees: when they haue shot forth their buddes, yee seeing it, doo know of your selues, that sommer is nye at hand. So likewise when yee see these things come too passe, understand yee that the kingdom of god is nye. For these signes out of all creatures which are caried vp & downe, shal bee as it were messengers, by whose mouth such men shal bee summoned to appere at y dreadful iudge.

5
13 14

The ij. Sunday in Aduent.

iudgement seat, as running at ryot heere in this world haue neglected their owne saluation, and like dronken men haue despiled Christ, the autho^r of saluation,

Besydes these ffe sortes of signes, whereof the tert ma-
keth mention, there are others also. Math. 24. Marke. 13.
2. Thes. 2. Daniel. 2. & 7. Apoc. 17. all which are as it were cer-
taine visibl sermons of repentance, by which god forewar-
neth men too flee too his sonne our Lord Jesu^s Chryste, in
whom only is saluation.

The second circumstance is, that he which is the sonne of God, and man, Jesu^s Christ, shal bee a iudge. Wherin bothe the godly and vngodly haue to learne. The godly, too knowe that hee shall bee their iudge, who had promised eternall life to all that beleue in him, adding an othe: Verely I say vnto you, all that beleue in mee, shall not perishe, but haue life everlasting. This promis confirmed with an othe, cannot by any meanes fayle. And the vngodly haue too lerne, either too repent and for sake the rable of the wicked, and so too en-
joy their saluation purchased by Chryst: or else too remem-
ber that he whom they haue refused to bee they^r Sauyoure,
shal adiudge them to endlesse paines: that then at least wise,
they may (too their great miserie) lerne, howe horribl a
thing it is, too fall into the hands of the living God.

The third circumstance is, that hee shall come in the clouds, glorious and terrible, not a seruaunt as before, but a Lord: not too bee iudged, but too iudge: not now too allure
men too repentance, but too punish vnpentant persones
with eternall paines: and that as a righteous iudge.

The fourth circumstance is, that he shall come mightie,
with power and great glorie: wherby it is too bee learned,
that he can bothe diuine the rebellious, & is able to rewarde
the beleuers with eternall life.

The fift circumstance expresteth the cause of Chrystes
comming vnto iudgement, so farre forth as it perdeineth too
the godly. Your redemption is at hand. By which saying, like
as

The ij. Sunday in Aduent. 7

as Christ sheweth that his Churche shall not bee wel at ease in this wold (for before that day, it can not be deliuered fro the vanitie of the world) so he doeth too vnderstand, that the accomplishment of Chrystes benefits towards his Churche, is the ful deliuernace from all euils: wherwith is ioyned the perfect fruition of the eternall God, with euerlastung io. These things therfore perteine too the comfort of the godly. But as touching the vngodly, this day of the Lordes coming shall bee a day of wrathe and sorowe and not of deliuernace: a day of mist and darknesse and not of light: a day of mooring, and not of mirth: a day of destruction, and not of saluation.

And the maner of the iudgement is described in the. 25. of Mathew by these words. When the sonne of man shal come in his maiestie and all the Angels with him: then shall he sit vpon the thone of maiestie, and all nations shalbe gathered togither before him, and he shal seperate them a sunder, as a shepeherd putteh his sheepe a side from the Gotes, and shall set the sheepe on his right hand, and the Gotes on his left. Then shal the king say too them on his right hand: come yee blessed of my Father, and possesse you the kingdome prepared for you from the beginning of the wold. For I was hungry and yee gaue me to eate, &c. And unto them on his left hand he shal say: Away from mee yee cursed into euerlastung fyre which is prepared for the Diuell and his Angels. For I was hungry and yee gaue me no meat, &c. And so the vngodly shall go into euerlastung punishment, but the righ- tuous into euerlastung life. And in the Apocalypse. 20. chapt. Hee shall sit vpon a great white thone, at whose loue the heauen and earth shal flee away, and the dead both great and small shall stand in the sight of his thone: and then shalbe opened the booke of life and the bookes of consciences, & they shall bee iudged by those things that are written in those bookes, according to their works. They that haue done good, shal go into euerlastung life: and they that haue done euill, into euerlastung fire.

Pow

5
13 14

The ij. Sunday in Aduent.

Now in the sentence of iudgement, two things are to be considered. On Gods behalfe, blissing : on mennes behalfe, god wroks. When he sayth, come yee blissted of my Father, he meneth that they are freely saued through Jesus Chryst, whom they haue received by Faith. For in Chryst only are men blissted, received into Gods fauor, & freely iustified. But when he calleth forth to god wroks, the Lord dooth it, not for that they are causes of saluation, but for other respectes. Namely, for that they are witnessses of true sayth & the feare of God : and moreouer, that by setting before them a recompenſe of the miseries which they abide in this life, he may the more stirre them vp to godly and holy conuerſation.

G Of the ſeconde.

W^He Christ forewarned his diſciples of his coming too iudgement, he declareth, when he sayth : VVhen these things begin too come too pale, looke vp and lift vppe your heads. &c. All theſe things wil put vs in minde of a certaine continuall repentaunce in this life. But what doo we? We ſee the laſt day redy too light in our neckis, and yet neuertheleſſe we delay too repente, and feede our owne fansies. What doo noble men? What doo princes? What doo learned men? What doo unlearned men? What doo townes men? What doo countrey folke: and too be ſhort, what doo (in maner) al men? What is hee that earnestly myndeth this forewarning of Christes? We make moze accompt of a ferme in the countrey, than of the kyngdome of GOD. Pea rather who is hee that preferreth not the commodities of this life (be they neuer ſo ſlender) before the health of his ſoule?

G Of the thirde.

B^Icause Chryſt foresaw with what euils the world ſhould overflow about the time of his comming, hee framed an exhortation, partly to the intent they ſhuld eſchue the things which at that time ſhould exclude the greatest part of the world

The ij. Sunday in Aduent. 8

wo:ld from the promised saluation: and chiefly to the intent they shoulde shew them selues stout souldiers, to fight with watching and Prayer against this wro:ld, vnder the Standarde of only Iesus Chryst. And to the intent they may bee the readyer vnto bothe, he alledgedeth reasons to persuade them. For he both telles them that that day shall come vpon the sodain: and also declarereth plainly, that by this meanes they shall bee quite rid from all euils, and bee set in the presence of the sonne of God.

Therefore he sayth: Take heed to your selues that your harts bee not at any tyme ouerladen wyth surfeiting and dronkennesse, and the cares of this wo:ld. These then are the thyngs that are to bee eschued, that is to say: surfeiting, dronkennesse, and the care of this wo:ld: namely vngodly and Heathenish care, which quencheth the faith of Christ. In as muche as it is most manifest, that all estates of the wo:ld are wrapped and snarled in these euils: so much the more ought this exhortation of Chrysles to bee in our sight, least we perishe beeinge deceived with the euill trades of this wo:ld.

Furthermore, Where as the Lorde addeth: Watche yee continually in Prayer, he teacheth with what things it behoueth those to bee occupied, y couet to escape the euils that are to come. In that summe he requireth, the shunning of euill things, and the earnest folowing of god things. Bothe these the Apostle ioyneth togither in his Epistle vnto Titus, writing: Renouncing all vngodliness & worldly lusts, let vs liue soberly, uprightly, and godlily in this wo:ld, looking for the blisse hope, and the coming of the glorie of the great GOD, to whome bee praise, souveraintie and glorie wo:ld without end. Amen.

The

5
13 14

The thirde Sunday in Aduent.

The Gospell. *Matt.*



Hen John being in pryson heard the vworkes
of Christ, he sent tvvo of his disciples, and said
vntoo him : Art thou hee that shall come, or
doo vwee looke for an other ? Iesus ansvered
and sayd vntoo them : Go and shew John a-
geine vwhat yee haue hearde and seene . The
blinde receive their sight, the lame vwalk, the leapers are cle-
ned, and the deate heare, the deade are raiſed vp, and the poore
receive the glad tidings of the Gospell, and happie is he that
is not offended by mee. And as they departed, Iesus begā too
say vntoo the people cōcerning Iohn: Vwhat vwent ye out in-
too the vilderneſſe too see ? A reede that is shaken vwith the
vvind? or vwhat vwent yee out for to see? A man clothed in soft
rayment ? beholde, they that vweare soft clothing, are in kings
houſes. But vwhat vwent yee out for to see, a Prophet ? verily I
say vntoo you more than a Prophet. For this is he of vwho me
it is vritten : Beholde, I ſende my messenger before thy face,
vwhich ſhall prepare thy vway before thee.

The expositiōn of the text.

This gospel describeth vntoo vs the kingdom
of Chryst, and peinteth it out in his proper
colours: so much at least wiſe as perteyneth
to the outward apperānce therof, which is
ſene with outwarde eyes. For if yee regard
his ſecrete power with the eyes of faith, it is
a moſt bright & a moſt glorious thing. In this place there-
fore is intreated only of his outward ſhape. The forerunner
lieth in prison. Wherby we are warned y Christes king-
dome is put vnder the croſſe. The diſciples being in doute,
are ſent forth: howbeit vntoo Chryst only. Chryst the king
himſelf is conuerſant among the poore, the blind, the deafe,
and the leapers. These are healed and receive the glad ty-
dings

The iij. Sunday in Aduent. ¶

dings of saluation, which things the mighty, noble and wise
men of the wrold despise. In fewe words, as this Gospel
peynteth out the Kingdome of Chryst: so it confirmeth the
mynistry of John, & by assured arguments proueth, that
Chryst is the true Messias, that was promised to the fathers.
Notwithstanding, for more plentiful doctrines sake, let this
Goswell bee distributed into four parts which are these.

- 1 Is shewed bothe the lot and office of the ministers of
the woorde.
- 2 The question of John.
- 3 The aunswere of Chryst.
- 4 The comendation and praise of John.

¶ Of the first.

And vvhē John being in prison, heard the vworks of Christ,
he sent twoo of his Disciples vntoo him. John beeing
bound in gyues, ^{charnes} teacheth by his owne example what is the
lot of the ministers of the word. And the same John by sen-
ding his disciples vnto Chryst, sheweth the true dutie of the
ministers of the worde. I will therfore speake of either of
them in order, and first of their state in this lyfe.

John exhorteth men to repentance, and findeth fault with
their wickednesse. And what happens to him for it? that doth
the storie tell Math. 14. for there it is shewed, that bycause
John reprooued Herode, and told him it was not lawfull for
him to haue his brothers wife, he was cast in prison, and
at lengthe lost his heade. This rewarde received the holy
Baptist at the vngodly tyrantes hande. For as a Surgeon
if he touch the wound of a mad man, and go about to cure
it, can looke for none other thyng, but that the mad man
should fall vpon him, and render evill for god: euen so if the
minister of Gods woorde reprove the sinne of any vngodly
man (& especially of any tyrat) to the intent he shold repist
and bee heled of the wound of sin; let him looke for mone other
than threats, revilyngs, and death. How true thys is, not
only

W.s.

or a conuict
shred, or an
diseas, or
commun
moutes in
that he
with his
La prierie, or
one other per
fession & co
mon sin.

5
13 14

The.ijj. Sunday in Aduent.

only Johns example teches, but also the storie of the wholie Churche, and the storie bothe of the olde and newe Testamente. For this haue so many been famous through martyrdome: For this haue so many Prophets been put to death: for this were the apostles persecuted: for this was Paul murthered, Peter crucified, & diuers others diuersly tormented: which things doo put vs in mynd of the lot of the saintes in this life. But happy is y Crosse which Chryst auoucheth to bee noble. Blissed is that Crosse, whiche is the waye too true and everlasting victorie by Chryst Jesus.

And therfore the mynisters of the Gospell must not bee slack in their dutie bycause of persecution: but being stirred vp by the example of John, they must doe theyr dutie mansually, which consisteth cheesly in these poyncts: First, let them preache Chryst, and hewe the Lambe that taketh away the sinnes of the world. Then let them rebuke sinne. For they are the instrumets of the holy Gost, who by them reprooueth the world of sinne, as we see in John. Thirdly, let them beautifie their mynisterie by their holy and godly life. Fourthly let them despise the threatnings of the world, as John did, putting them selues in a redynesse to suffer any torment rather tha to seeine slack in their office. Fifthly, if it happen them too bee cast into prison, and too bee put to torture for performing their dutie accordingly, what shall they then do: Shall they denie Chryst in na wyse. But they shall sende theyr Disciples unto Chryst: not fearing them that an doo no more but kil the body: but him rather, who as he can destroy bothe body and soule, so also can hee sauue them bothe. Thus much is spoken bryetly concerning the first place.

G Of the second.

Art thou hee that shall come, or doo vvee looke for an other? The errore of Johns disciples concerning y Messias, gaue occasion of this message and demaunde. For they
being

The ij. Sunday in Aduent. 10

beinge partly offended at the outward apperance of Chryſt
(as it appereth by the wordes answer) and partly beeing begiled through affection to theyr mauler, mylkyng John to haue been the Messias. John to the intent to rid his disciples of this errorour, sendeth them to Chryſt, to enquire of hym whether he were the very Messias, or whether some other were ſyll to bee looked for: that by this meanes they myght be the by wordes and deedes of Chryſte himſelfe, bee more fully instructed concerningy Chryſte, that he was the true Messias and not John. John then ſendeth not his disciples to Chryſt, for that he himſelfe doubted of Chryſt: but to procure the ſaluation of his doutyng disciples. Let vs therefore learne of John, to haue a lowly opinion of our ſelues, that we take not any thing vpon vs arrogantly. And let vs learne of his disciples, to perforeme obedience to our ſuperiours: and ſpecially to them that by woorde and lyfe do ſend vs the right way to Chryſt.

To the third.

But what aunſwereth Chryſt? Go and beare Iohn vwoord vvhath ye heare and ſee. The blinde ſee, the lame vvalke, the lepres are cleſed, the deafe heare, the dead riſe ageyne, the poore receyue the glad tydings of the Gospell, and bliſled is he that is not offendēd at mee.

This anſwer conteineth fourē things: ſignes vndoubtedly ſhewing the true Messias: the image of the Churche in thyſ life: to whome the Gospell perteyneth: and an admonition that no man ſhould bee offendēd at the outward apperance of Chryſt and his Church.

The profe that Iesus himſelfe is the very Messias is this. Whosoeuer by his owne power, giueth ſight to the blinde: to the criples, ablenelle to go vpriȝt: to the lepres, helth: to the deafe, hearing: to the dead, lyfe: and preacheſt the glad tydings of the gospel to the poore, (that is to ſay) to the conſciences that are broken and ſorowful with the ſeeling of

W. y. ſinne:)

5
13 14

The.ij. Sunday in Aduent.

sinne :) Hēe out of all doubte is the true Messias. For Esay prophesieth of the Messias in these : Ye weake hearted bee of god comfort, feare not : Behold your God shall bring a discharge of vengeance. God hymself shall come, and sauē vs: Wherby shal we know hym: the Prophet answereþ: Then shall the eyes of the blinde bee opened; and the eares of the deafe shall heare; and the lame shall leape as a hart: and the tonges of many shalbe loosed. And the same prophet sayth: The spirit of þ Lord is upon mee, because he hath annointed mee to preach glad tidings to the poore, that I shoulde remedie them that are broken in heart, and preach libertie to þrisoners, and let them out that are shut vp. In as much then as yee see mee (according to the foresayings of the Prophets) to þreckourme these things by mine owne power: why do yee not acknowlege mee to be the Messias? And so Christ by this demonstration proueth hymselfe to be the true Messias, and teacheth that it is his office to giue aide to the miserabla and afflicted.

Furthermore, þ image of the church & kingdom of Christ is seene here to be despised before the world. The hearers of Christ, are, the poore, the sick, and the despised in the sight of the world: vnto these doth Christ preach þ way of saluation, and healeth their diseases. And like as he did then heale the diseases of the body: even so at this day healeth he the consciences of sinners wounded with sin, & bringeth spiritual gladnesse to their hartes: whiche thing they feele in very dede which in true invocation do heare the voice of the Gospell.

Where he sayeth that the poore receiuē the glad tydings of the Gospell, he sheweth to whom the Gospell belongeth: namely to the poore, that is to say, to the broken in hart for the filthynesse of their sinnes. Whereupon it is sayd in the psalme. A sacrifice to god is a troubled spirite: a contrite and humbled hart, O God, shalt thou not despise. And an other Psalme: Whiche healeth them that be of a broken harte. And Esay the, 57. O O dwelleth with the broken

The.ij.Sunday in Aduent. II

ken and lowly spirite, too quicken the spirite of the lowly, and too quicken the heart of the broken. The Gosspell then perteineth only too such as feeling their owne sinnes, are sorie for them, and are afrayde of Gods judgement, and cast away purpose of sinning any more. The Gosspell therfore is a toyfull tydings of the forgiuenesse of sinnes, and a comfort in the heart through the word and the holy ghost, which belongeth vnto them only that repent and beleue the Gosspell, receyue remission of theyz sinnes, are endued with the righteousnesse of Chryst (which beeing imputed to them for theyz owne, they appere as ryghtuous in the sight of God) are endued with the holy Ghost, and being now made a newe creature in Chryst, beginne to obey Chryst through Faith, and endeuer daily to abounde in all knowledge and vnderstanding. Philip.j.

The Lords admonisment, Blissed is hee that is not offended at mee, giveth an inckling heere, first that Johns Disciples were offended at the person of Christ: secondly it warmeth all men in generall, not too bee offended at the outward appearance of Chrystes kingdom: so as they shoulde eyther not receive the Gosspell at all, or else hauing received it, shoulde reiect it: after which sorte many are in all times offended, Cicero in his time was so offended at the bondage of Gods people, that hee would not receive the Doctrine of the Churche. Every citie (sayth hee too Lelius) hath his peculiar religion, and wee haue ours. Though Hierusalem were in prosperitie, and that the Jewes were in quietnesse: yet notwithstanding should wee for the glory of our Empyre, the maiestie of our name, and the traditions and customes of our aniceforis, holde scorne of the superstitions of their religion: and now much more, because that nation hath shewed what god wil it beareth to our empire, by warres, and howdere it is to the Gods immortall, in that it is subdued and let out too ferme. xc.

These fourre things do the Papistes also boast of at this
W.ij. D.ij.

5
13 14

The.ijj.Sunday in Aduent.

day, Glorie, maiestie of name, traditions of elders, & Lord-
ship. But Christ in this place biddeth vs take heed, that we
suffer not our selues to be deceived with such ghosts: but ra-
ther that we should ioyn our selues with the litle and despi-
sed flock, which heareth the voice of the shepherd Christ. For
it is more wisdome to enter into the Arkie with Noe and a
fewe other, and to bee saued from the daunger of the flood,
than with the greatest and most florishing part of the world
to perish. It is better to reioice with Lazarus full of biles in
Abrahams bosomme, than with the riche glutton to bee puni-
shed with the tormentes of hell.

¶ Of the fourth.

As they departed, Iesus began too speake to the people con-
cerning John. VVhat vuent yee out intoo the vilderneſſe
too ſee? &c. This commendation of John ſerueth too this
end, y the people ſhould highly eſteeme the miniftry of John
a belue his voice, as that which was heauenly. And Christ
in this commendation, ioyneth together al the things that bee-
come a right Apostle, and he praiſeth him foſt foure vertues:
firſt foſt conſtanſie, for he compareth him too an immoueable
rock, which is not shaken of the windes as a reede. VVent ye
out too ſee a reede shaken vwith the wind? as if hee ſhould haue
ſayd, John is no ſuch man: but rather like a firm rocke, which
yeldeſt too no tempeſtes nor waues. The true preacher of
the Gofpell therfore muſt neither foſt feare of men, nor foſt
fauour, ſwarue from the truthe: Which thing (alas foſt foſt
row) too many do now adayes.

Secondly, he commendeth John foſt his kinde of life, that
is too wit, for that hee liued not a nice life, as the flattering
courtiers: nor ſought estimation, as they that hunt foſt the
fauor of men: but led a life meete for his office and calling,
ſuche as neither hindred the ſervices of God, nor made him
ſlouthful in executing his dutie. This generally perteineth
also too all the miuiters of Gods woorde: Namely that they
ſhould

The third Sunday in Aduent.

Should liue in suche wise, as neither niceenesse may be seene
in their behauour, nor they them selues bē by other vaine
things hindred too doo their dutie.

Thirdly hē commendeth John for the excellentnesse of
his Prophecie, for hē preferreth him before all other Pro-
phets. Fourthly hē commendeth him for the message that
hē comith of. For this is hē of whom it is said: Beholde
I sende my messenger before thy face, whiche shall pre-
pare thy way before thee. Therfore is John the ambassador
of Messias, & the forerunner that maketh way for the king cō-
ming after, by preaching of repentance. This mans exam-
ple must the ministers of the Gospell (after a certayne ma-
ner of theirs) followe. They must prepare the way unto
Christe: they muste bring men unto Christe. They muste
shew the only way unto salvation, Ch̄ist Jesuſ; To whom
bē honour and glorie for euer. So bē it.

The fourth Sunday in Aduent.

The Gospell. John. 1.

His is the recorde of Iohn: vwhen the Ievves sent Preestes and Leuites from Ierusalem, too
aske him: what art thou? And he confessed and
denied not, & sayde plainly: I am not Christe.
And they asked him: what then, arte thou He-
lias? and he saythe: I am not. art thou the Pro-
phet? and he ansyvered, no. Then sayd they vntoo him: VVhat
art thou that vvee may giue an ansyvere vntoo them that sente
vs? vwhat sayest thou of thy self? he said: I am the voice of a cry-
er in the vvildernes: make streight the wwaye of the Lorde, as
sayde the Prophet Esay. And they vwhiche vvere sent, vvere of
the Pharisēys: and they asked him, and sayd vntoo him: vwhy
baptisest thou then, if thou bee not Christe, nor Helias, ney-
ther that Prophete? Iohn aunswyered them, saying: I doo Bap-
tise

5
13 14

The iiiij. Sunday in Aduent.

use vwith wwater, but ther standeth one among you, vvhom you knowe not, he it is, vvhiche though lie came after me, vvas before mee, vwhose shoo latchet I am not vworthy too vnloose. These things vvere doone at Bethabara, beyond Iordan vwhere John did baptise.

The exposition of the text.

Ihe occasion of this Gosspell was this: The Phariseys had heard how that John set vpp a new manner of doctrine, and broughte in new ceremonies: and that without authoritie from the Bishops: As how hee bad men prepare the way of the Lorde: how he receyued all Jewrie vnto baptisme: how he cryed y the promised king and Messias was at hand. The Phariseis being moued at the reporte of these things, sent messengers to him into the wildernesse to demaunde of him by what authoritie hee did those things. This they did, not for that they were desirous to give eare to his doctrine: but rather that they might destroye bothe Christe and him: that they might keepe styll their owne gainful ceremonies: and that (without any regard) they had to the welfare of the people committed to their charge) they might mainteine their owne authoritie. The example of whom our Papists do lay before them selues & folow it stoutly inough.

The summe therof is this: that they enquire of John whether hee bee Christe: and that John (as a true seruaunt of Christ) beareth record vnto Christ, and biddeth them make freight the way of the Lord: couerly confirming his own vocation to bee heauenly. For instruction sake let this Gospel bee deuided into thre places.

- 1 Johns record concerning Christe.
- 2 The description of John: and in hym of all godly ministers of Gods word.
- 3 What it is to prepare the way of the Lord.

tof

The iij. Sunday in Aduent. 13

¶ Of the first.

In the record of John, six things are to be considered. First who are sent, and why they are sent. Those that are sent, are Pharisees, and they are sent from Pharisees: most holy men (to outward appearance) from most holy men: which seemed to them selves the pillars of Gods church which had prerogative of succession: which challenged to them selves alone the title of the churche. But behold, they that seemed to bee the heads of the church, are enemies of Christ. Wherby we may lerne, that credit is to bee giuen neither to titles nor to successions, but only unto Gods word. Also we may mark the craft of Sathan, which these Pharisees had learned of their master Sathan. For they enquire here, not because they favoured either Christ or John (as they would seem to haue done): but to the intent to haue destroyed them both, as did the Serpent in Paradice.

2 To whome is recorde borne? unto Christ. Who beareth record: John. By this, lerne two things. First, that the ministerie of the worde must shote at the marke, that is, to beare recorde unto Christ. Secondly, that it is the arte of a Christian, to stay him self vpon the pure confession of Christ, againt the crafts of Sathan.

3 Before whom is recorde borne? Before the world and Christes enemies. Wherby it is to bee lerned: that the godly man must confess Christ before all the whole world, with the peril of his estimation, his godnes, and his life, whereunto partly the promise, and partly the threatening will prouoke vs. The promise is this: whosoever shall confess me before men, him also will I confess before my heauenly father. The threatening is this: whosoever shall bee ashamed of me before men, of him also will I bee ashamed before my heauenly father.

4 The summe of Johns record concerning Christ, is this. That Christ is very man, very God, the true Messias, and
B. b. the

5
13 14

The iiiij. Sunday in Aduent.

the forginer of sinnes. For when hee sayeth, he it is that vvas too come after mee hee sheweth his true manhood: and wher he addeth, and yet vvas before me, hee confesseth his godhead. But wheras hee sayeth, and hee standeth among you, vvhilome you knowve not, he answereth to their question, & pronoun-
ceth Iesus to bee the Messias. The lauer of baptism doth o-
pely declare, y it is thoffice of the Messias to forgiue sinnes.

5 The vse and frute of this recordē is, that we ought to beleue the witnesse of John, and embrace Christe the true forginer of sinnes, who hath washed vs from all our sinnes with his owne blod: whereof hee hath deliuered vnto vs an effectuall signe, namely Baptisme, of whiche we wil intreat else where.

6 The Phariseis are an Image of disguised Christians, (that is to say, hipocrites) which cannot away with the doc-
trine of true godlinesse: but feine them selues godly in out-
ward behauor, and pretend to bee most holy, whereas they
bear another persone inwardly: and thereupon it is, that
such are called hypocrites. For like as they are hypocrites in
Enterludes, which in apparel and outward gesture represēt
persons absent: Euē so the Phariseis set forth as it were
but onely a visor of godlinesse which is farre from them, for
men to looke vpon: where vpon they are called Hypocrites,
as who (althoughe in very deede they bee vngodly in their
hearts: yet) do seeme outwardly moste holy.

¶ Of the seconde.

I Am the voice of a cryer in the desert. First John defineth
all Prophets, Apostles, and ministers of Gods word that
they are a voice. Secondly that they are not a vain voice, but
y voice of a cryer, that is to say of a preacher. Thirdly, in the
desert, that is to say in the whole world. Fourthly the hear-
ers are don to understand of the worshynesse of the voice,
for it is not the voice of man, but of God, that cryeth. &c.
Fifthly, that John alledgedeth the testimonie of Esay. For the
gedly

The.ijj.Sunday in Aduent. 14

godly preacher must auouch nothing without the testimonie
of the holy scriptures. This present testimonie is taken out
of the.40. Chapter. Sirthly, the preachers also are warned,
that they fater not another mannes voyce vppon God, than
his owne. For such as do so, are not the minillers of God,
but the bellowes of the Deuil, which kind of men we ought
to flee no lesse than woolues.

¶ Of the third.

To make way for the lord, is (by the witnesse of the same
John Baptiste,) to worke repenteance. And not without
great cause did John use this figure of speach, which properly
perteineth vnto worldly kingdomes. For the wayes where
kings shall passe, are wont to bee prepared or made leuel a-
geinst their coming, to the intent they may go without peril
and stumbling. This doth Esay expound, when he sayth. E-
very vally shall bee raised, and every mountaine and hil shal
bee made leuel, and the crooked wayes shalbee made streight,
and the rough places shalbee made smoothe. These things are
to bee understande spiritually, concerning all impedimentes
bothe inward & outward, which may hinder the comming of
Christ our king vnto vs. Inward impedimentes are lacke of
the knowledge of God, lustes, leudnesse, foolish boldnesse and
such like. Outward impedimentes are, all stumbling blockes
which Sathan casteth in our wayes, in doctrine, in the Sa-
craments, & in conuersation. And (to speake the matter in few
words,) the mountains (that is to say, whatsoeuer is high in
þ world) are to be cast down by þ preaching of the law. The
vallies, (that is to say, such as are broken in spirit) are to be
raised vp by preching of þ gospel. Byers (þ is to say, euil life
& leud affections,) are to bee stubbed vp by newe obediencie, &
with an earnest desire to frame the life according to goddes
word. And to thentent that that may bee don, it is required
first, þ there bee criers in þ desert. Secondly there is neede of
wholsome doctrine, which is þ lape of them þ prepare þ way.

Thirdly

5
13 14

The.ijij.Sunday in Aduent.

Thirdly it is requisite, that when the Lord commeth, (that is to say, when the grace of God shyneth in our hearts) wee yeld our selues obedient through true repentance, and shew our selues to bee gods people, by doing homage unto Christ our Lord. Lastly it behoueth vs to offer unto him gifts and the sacrifice of our lips, that is to say, to acknowledge him, both with mind, voice, confession, and conuersation.

Nowbeit in as much as these things cannot bee vnderstood without applying of examples: We wil brefly declare the meening of John and of the Prophet by examples. The summe of Johns sermon was this: Doe penance, and beleue the Gospell: which is all one with that which he sayeth out of Esay, prepare the way of the Lord. Now did hee that? He did beate downe the hilles: For when he saw many of the Pharisies and Saduces come unto his Baptim, hee sayd vnto them. Ye generation of Vipers, who taught you to flee from the wrath that is to come: Say not within your selues we haue Abraham to our Father. For I say vnto you, that god is able, euen out of these stones, to raise vp children vnto Abraham, for now is the axe layd to the roote of the tree. Cuery tree that yeldeth not good frute, shalbee he wen down and cast into the fire. See heire, how John maketh the mountaines lowe. First when he calleth them the generation of Vipers, he findeth fault with their leud hart, which was desirous of blood, and unthankful. Secondly he taketh away the cause of their chace beasting. For they had a pride in themselves, because they were the children of Abraham. But hee telleth them, that this availeth them nothing. For GOD is not an accepter of persone. Neither are those by and by the children of Abraham, which are borne of the fleshly seede of Abraham: but those are Abrahams children, which followes Abraham in faith and obedience, like as Christ beareth witnessesse in the Gospell of S. John, calling them the children of the Devill, which boasted themselves to bee the children of Abraham. Thirdly hee addeth a threatening, vaille se they amend.

The.ijij.Sunday in Aduent. 15

amend, The ax (sayth he) is layd too the roote of the tre. That is to say, Gods vengeance is not farre of, that euery euil tre may be cut downe, and cast into the fire. In likewise mult other ministers of Gods word dig downe the mountaines, by telling men their faultes, by taking away the cause of boasting, and by laying before them the punishments, which rest upon all them that amend not. Then shal they also raise vp the vallies: and how? Even as John did in shewing Chryst, when he sayd: behold the Lamb of god that taketh away the sinnes of the world. When he sayth, behold, he allureth them to faith. When he addeth, the Lamb of God which taketh away the sinnes of the world, he expresteth the ground of reconciliation. Thirdly he cutteth vp the briers, whē he sayth: bring yee forth fruts worthy of repentence.

A like example haue we in the Prophet Nathan. First he did cast downe the mountaine, that is to say, the hypocrisie in David: who hauing committed aduoutry and murder, liued carelesse as though he had done very well. And this did he by propounding a parable of two men, of whome the one was poore and the other rich. The rich man had many Dren and sheepe, & the poore man had nothing but only one sheape, which he had bought and nourished, and which had growen vp in his hause among his owne children, eating with hym of his bread, and drinking of his cuppe, and sleeping in his bosomie, and was to him as his daughter. But when a strāger came to the rich mans, the riche man tooke this poore mannes sheape, and set it on the table for his guest, sparing his owne. When David heard this, he was sore displeased, saying: he is the child of death that hath done this deede. Nathan aunswered, thou art the same man. Thou hast slain Urias the Hethite with the sword, and hast taken his wife too bee thy wife. Behold (sayth the Lord) I wil raise vp mischief against thee. See how Nathan chargeth David with his sin, taketh away the matter of boasting, least he should think he ought not too bee punished bycause he was a king: and he threatened

5
13 14

The .iiij. Sunday in Aduent.

threatneth punishment vnto him. Here is that great mountaine and hipocrisie beaten downe. But when Nathan saw David cast downe & vnder scote, in so much that he sayd with a great outcry, I haue sinned agenst the Lord : he raiseth vp this vallie, saying: the Lord hath taken away thy sinne, thou shalt not dye. Afterward also he cutteth vp the Breers, when by prophecyng the death of his sonne for a punishment, he keepeth him in his dutie.

After the same sort, Peter in the Actes of the Apostles, first by preaching the law, cutteth the combes of the Jewes, and maketh low their mountaines. He chargeth them with their sinnes: he telleth them it bootes them nothing at all too bē of the posterite of Abraham, and he layeth before them the threatnings of punishments vntille they amend. By and by after, when he herereth how they are stricken too the hart, and cast downe with consideration of their sinne, he rayseth them vp, by offering Chryſt vnto them. He biddeth them repente and bee baptised in the name of Chryſt. And finally he taketh hēde that no Breers grow vp, by promising them the holy Ghoste.

These examples are notable, and agree to the conuersation of the first man. Adam by folowing his new scholemaster the Devil, wereſe proud. Him doth God first cast downe to the ground by rebuking him, in setting before his eyes the greatnessse of his sinne. Anon after, he raiseth him vp ageine, by giuing him a promis of the ſide that ſhould tread downe the Serpents head.

Likewise the Lorde abaseth the proude Pharisies, and raiseth vp the troubled Mary Magdalene, whom he encourageth too godly and holy lyfe, ſaying: Thy faith hath made thee whole, goe in peace.

But as for thole ministers of the word, which after this ſort do neither beate downe the mountaines, nor raise vp the vallies, nor cut vp the brambles: they dele not like the ſervants of God, but like the bondslaues of the Devil, and of their

The.ijj.Sunday in Aduent. 16

their owne bellye. Many make outeries in generall termes against whordome, incest, bsurie, and other vices: but there are few that wil chardge a man with his faults to his face, as John did Herod, the Pharisies and hypocrites: as Chryſt did to his heerers: as Ambrose did to Theodosius. And why do they not so? Partly because they wey not earnestly whose roome they supply: and partly bycause they feare hazarde of their life and godes. But let them againt this blinduelſe and fearfulnesse, ſet the commaundement of their calling, & the promis whereby Chryſt hath assured his ſervauants that he wil be present with them, and that he imputeth done vnto himſelue whatſoever is done vnto his minifters. Furthermoze they muſt courme themſelues by the ſtedfaſtneſſe and example of John & of other holy minifters, & they muſt from tyme to time pray vnto god, to giue them corage, that they may bee bolde too do those things which may make too the furtherance of his glorie too whom bee honoz wold with out end. Amen.

The feast of Christes birth.

The Gospell: Luke.9.

 Here went out a commaundement from Au-gustus the Emperour that all the vvorlde ſhould be taxed. And this firſt taxing vwas made vwhen Cyrenius vvas liuetenaut in Syria. And every man went vntoo his ovne Citie too bee taxed. And Iofeph alſo af-cended from Galylie, out of a Citie called Nazareth into Ievvrye vntoo the Citie of Dauid which is called Beth-leem, bycause he vvas of the house and linage of Dauid, too bee taxed vwith Mary his ſpoused wife, vwhich vvas vwith child.

And

5
13 14

On Christmas day.

And it fortuned vwhyle they vvere there, hir tyme vvas come
that she should bee deliuered , and shee brought foorth hir
first begotten sonne, and vwrapped him in ssvadling clothes
and layd him in a maunger , bycause there vvas no roome for
them vwithin the Inne . And there vvere in the same region
shepherds abyding in the feeld, and vwatching their flocke by
night. And loe, the Angel of the Lorde stoodē hard by them,
and the brightness of the Lord shone round about them, &
they vvere sore afryd. But the Angel sayd vntoo them, Bee
not afryd. For behold I bring you tydings of great ioy, that
shall come too all people . For vntoo you is borne this day in
the Citie of Dauid a saviour, vvhich is Chryst the Lorde . And
take this for a signe : ye shall find the child ssvadled and layd
in a maunger. And streight vway there vvas vwith the Angel a
multitude of heauenly souldiers lauding God and saying.
Glorie too God on high, and peace on the earth, and vntoo
men good vil.

The exposition of the text.

H Y S **S**torie is a confirmation of the Article of
oure belaſe, Whiche was borne of the Virgin
Marie. Which Article seith foorth vntoo vs hys
newe byrth, whiche sanctifieth the olde, Adamish
and corrupte byrth, in all them that take holde vppon this
C H R I S T E by Fayth: And albeit that this Article of
Chrystes birth oughte to bee thoroughly knowne, euen vnto
the children of the Chryſtians : yet notwithstandingyng,
the Church for great causes hath appointed a certeine Feaſt
thereunto: verely that the **S**torie thereof, with his circumſtaunces,
may bee ſet forth and learned: not onely that we
might bee delighted with the declaration of this moſt godlie
ſtorie: but rather much more that the uſe and profitte of this
moſt high Article, may bee ſeen in ſtrengthening and raiſing
up of mens conuincences. For the holy ſtories are not too bee
red as the ſtories of men, but too the intent we ſhould continually

muallly thinke vpon them, and exercise our selues in them, for our teaching, instruction, and comfort, and too the intent that by reading the scriptures, wee may haue hope. Hereof wee wil make but two places, wherin lie hid many other as shall appere: and these they bee.

1 The storie of Christes birth with his circumstances and members.

2 The vse and practise of this storie.

To the first.

In the storie let vs consider nine members: whereof the first is concerning the time. Christe was borne after the building of Rome, the 751. yere: after the creation of y world the 3963. yere. the 42. yere of the reigne of the Emperor Augustus. From the birth of Christe vnto this present day, are fulfilled 1580. yeres. But why doth the Euangelist make mention so evidently of the time, of the Emperoures commaundement, and of the leuetenant Cyrenius? There are three caules. The first is, the foresayings of the Prophets. The Prophecie of Christes comming, are of two sortes. For some do simply declare that Mesiias should come, without foreappoynting any certeine tyme: Of which sorte are these: The seede of the woman shall treade downe the Serpents head. Also, in thy seede shall all nations be blissted. And Esay. 7. Behold a mayd shall conceiue. &c. Also David: The Lord sayd vnto my Lord. &c. And Balaam, there shall rysse a Starre out of Jacob. Other Prophecie for tell the tyme and yere of Christes passion, and of his reigne. Jacob: The Scepter shall not bee taken from Iuda, vntill Iilo come, that is to say, hir sonne, namely the sonne of the woman. As if he had sayde, the seede of the woman that is promised, to destroye the workes of the Devil, shall then come, when the Scepter shall bee taken from Iuda. Therefore when as Luke maketh mention of Augustus of the tribute,

C.j.

and

5
13 14

On Christmas day.

and of the foreine gouernour, he meaneth that euē then the time was come, wherein it behoued Chryſt to bee boorne, according to the Prophecie of Jacob. Daniell also expreſſed in his ninth Chapter the yere of Christes crucifying and reſurrecion, in this wyſe. Know thou and vnderſtande, that from the end of this talke of the leading backe of the people, and building ageine of Hierusalem, vnto Chryſt the Capteme, there ſhall bee ſeven weekeſ, and thrie ſcore and twoo weekeſ. And after thrie ſcore and twoo weekeſ Chriſt ſhalbe ſlaine. And in one weeke ſhall he ſtabliſh hiſ couenant with many, and in halfe a weeke ſhall he make the Sacrifice too ceale.

Yere dooth Daniell foretell plainly the time of Chriſtſ deathe. But thrie thinges are too bee marked heare. What a weeke is: when the account is to bee begonne: and why he diſpoſeth the thrie ſcore and tenne weekeſ into thrie ſortes.

A weeke in this place is not too bee taken for a weeke of dayes, but of yeres, as in Levit. 25, ſo that a weeke may contein ſeven yeres, and ſeventie weeks, foure hundred, foure ſcore and ten yeres.

But from what tyme muſt we begin too account them? from the end of the talke. This end of the talke, diuers men vnderſtand diuersly. Some reſerre it to the decree of Cyrus, who after the accomplishment of the thrie ſcore and ten yeres of the Captiuitie, graunted the Jewes leaue too returne and build the temple of Hierusalem. How bee it ſo, as much as the building of it was letted by their neigbours the ſpace of foxtie and two yeres, vntill Artaxerxes with the long hands, graunted new licence ageine, at which time Hageus and Zacharias alſo prophecieſ of the building of the Temple, that it ſhould goe foreward: there are that begin too recken from the ſecond yere of Longhand. If we ſolc w the firſt reckoning, there ſhall bee thrie ſcore and ten weekeſ of yeres vnto the birth of Chriſt.

If

On Christmas day.

18

If we follow the latter, there shall be thre score and ten
Weekes of yeres, vnto the baptyn of Christe, sauing halfe a
weeke, that is to say, thre yeres and a halfe, in which time
Christe stablished his Testament, according to the saying of
Daniell. If yee conferre these thinges with the storyes, yee
shall finde that Luke noted the time of Christes birth accor-
ding to this reckoning.

The second cause, is that the Jewes may be confuted
whiche looke still for a Messias, now after that the common
weale of Moyles hath beene utterly extinguisched many hun-
dred yeres ago.

The third cause is that we shoulde bee assured, that Christe
is borne and giuen vnto vs in very ded already, whom God
long agoe pr omised too bee the deliuener of mankinde out of
the chappes of the serpent.

The second is of the place. Hee is borne in Bethleem , and
in wayfaring . In Bethleem , for to fulfill the Prophecie of
Micah whiche Mathew alledgeth in his second Chapiter,
out of the fift of Micah : And in wayfaring, too giue vs too
vnderstand, that Christes Churche shall in this wold conti-
nue in wayfarings, and that not without contempt and per-
secution. The same thing dooth John declare, by his thryce
repeating of one sentence. The darknesse comprethended him
not : the wold knew him not : his owne receyued him not.
And these things doo argue that Christes kingdome is not
woldly.

The third is of his parents. According to his manhood, hee is borne in wedlocke truely: but of a mayden: of which thing there are right weightie causes. The first is, promisse. The seede of the woman shall tredye downe the Serpentes heade. Also: Beholde a maide shall bryde childe and bring forth a sonne. The second is necessitie: for no manne that is borne according to the course of nature, is without spot and sinne. Therfore was it of necessitie, that the Messias shoulde by the holy Ghost bee conceiued of the seede of a mayd,

C.y. without

On Christmas day.

Without the seide of man, to the intent he might bē cleane
from all spot of sinne, as it became the true Emmanuel God
and man to bee.

The fourth for that Christe is very God and verye man,
I must out of the first Chapiter of John speake of the God-
head of Christe, and declare the circumstances of tyme, ma-
ner, matter, place, dede, and cause. Therefore if thou de-
maunde when Christe was as touching his Godhead? John
answereth. In the beginning was the worde, that is to say,
the word was before the beginning of all things that were
created. Christe then is no creature. If thou aske how he
was? John answereth, and the worde was with God: Er-
go he is another person than God the father. If thou enquire
what he was? He answereth & the word was God: by which
saying is mente, that the substance of the Godhead is all
one. If thou demaunde what he did? He answereth, all
thinges were made by him. If thou aske what he doeth?
He answereth, he lightneth every man that commitheth into
this worlde. If thou aske whether he came? He answereth,
into this worlde he came, into his owne he came. If thou
aske in what manner he came? He answereth, the worde
became fleshe. If thou demaunde wherfore he came? He
answereth that he myght give power to as many as belieue
in him, to bee made the sonnes of GOD. If thou aske
when he came? He answereth, there was a man sente
from GOD whose name was John. &c. These things I
thought god to touche breffly concerning the Godhead of
Chryst.

The fifth is of the Cradle of Chryst, whiche signifieth no-
thing else than contempt of the worlde and vter pouertie,
whiche pouertie it was Christes will too taste of, to the in-
tent he might make vs riche. Let proude folkes looke into
this Cradle, and lay downe their loftinesse. Let poore men
looke into it, and cease to despaire, as though they were des-
pised for their pouertie.

Vere

Haere is too bee noted the abuse of all things created by God. Bethleem serueth for luire & the Iune for guests : & Christe the King and Lorde of all things is thrust out into a stable. So also at this day, the Church is despised while the vngodly floue in riches, honor and power.

The sixtis of the appering of the angels, whos first testifie that the Lord is come : and secondly shewe by their very brightnesse, what maner of king the new born Christ shuld bee : and thirdly they declare by their hymne, what maner of benefits he shall bestow, and what maner of glory is yeldeed therby vnto God. *Luke 2:10.*

The seventh is of the preaching of the Angels vnto the Shepeherds. Feare not: for beholde I bring you glad tidings of greate ioye that shalbee among all people, bycause there is borne vntoo you this day a Saviour (vwhich is Christ the Lord) in the Citie of Dauid. And this shalbee a signe vntoo you: you shall finde the childe vvrapped in swaddling clothes, and layd in a maunger.

This Sermon is the excellentest of all Sermons that euer were made in the worlde before, wherof there are many partes.

First the Angels forbide the shepherds to bee afraid: wherby they shew that Christ came to take away the curse of the law and sinne, for which the curse came vpon men.

The second is the preaching of glad tidings: I bring you tidings of great gladnelle. When hee saith greate, hee putteth a difference between it, and the ioy of the wold, which lasteth but a shorte time, and is grounded vpon a weake foundation. But this ioy whiche the Angels bring tidings of, is called greate for soure causes. First for the matter or substance of it, whiche is great: namely the reconciling of vs vntoo GOD. Secondly for the continuance and stedfastnesse of it, for it endureth for euer, and it abideth constant. Thirdly for that it dooth not perteine too a few only, but vntoo all men that by faith receiue this tidings of the gladnesse.

C.ij.

Fourthly

5
13 14

On Christmas day.

Fourthly for that it is spirituall, perteyning to the saluation of the whole man.

5 The third point is: the cause and ground of this gladnesse. Because (saith he) this day is boorne unto you a Sauicure whiche is Christe the Lord.

6 The fourth: he sheweth the place. In the Citie of David (saith he) that is to weete, Bethleem.

7 The fifth: a signe is added to the word. For he layeth: this shall bee a signe unto you. You shall finde the childe lapped vp in clothes, and layed in a maunger. This signe doth two things. First it leadeth them the right way unto the Childe, least in seeking him they should mistake him. For albeit that all mothers do wrappe their children in swaddling cloutes, yet they lay them not in maungers. Secondly it putteth a difference betwene the kingdome of this childe, and the kingdoms of this world. For the worldly kingdoms haue outward gloriousnesse. And these are the partes of the Angels sermon.

8 The eyght is of Christes birth. First he is revealed unto the Shephearde. Wherby two things are to bee learned. One, that Christes kingdome is not worldely. Another, that Christes kingdome belongeth to the pore: according to this saying, the pore receive the glad tidinges of the Gospell.

The ninthe is of the song of the Angelles: whiche is: Glorye unto God on high, in earth peace, and to men good will. This song doth in a meruelous brefnesse, comprehend the frute of the Lords birth, which consisteth in thre things. For first, glorie is attributed unto God. Secendly peace is made unto men. And thirdly is shewed the god will of God towardes men.

First therefore when the Angelles say, Glorye unto God on high. Their meaning is, that no man can yelde true glorie unto G D D, without the true knowledge of Chryste. Merely man was created unto this ende, that hee should

Should gloriſe hiſ creator. But through the fall of our firſt
parences it came too paſſe, that neſther he knew O D D
aryght, nor gloriſed him aright. If thou demand what
it is too giue glorie unto God : to giue glorie vnto any
bodye : is nothing else but too attribute true vertue unto
him. As when ſome king dealeth iutly, wiſely, valiant-
ly, and mercifully, hiſ ſubiectes yeilde him glorie : that is
too ſay, hiſ ſubiectes like well of hiſ doings, and wyth
singular god will do blaze them abrode. And in like wiſe
is glorie giuen unto God, when hiſ vertues are right-
ly acknowledgēd and felt, as hiſ wiſdome, hiſ riȝtuous-
neſſe, hiſ puissance, hiſ mercifulneſſe, hiſ truthe, and ſuche
others.

The wiſdome of God is ſcene in thiſ, that he repaireth a-
geine man whom he had created too hiſ glory: ſo as he might
by hiſ ſome borne of a virgin, recover ageine the Image of
God which he had lost through ſinne, and ſo giue glorie too
the wiſdome of God.

Hiſ riȝtuousenelle is ſcene by thiſ, that he would not
receive into fauour man that had ſinned, without amedes
made for the wrong that he had done. For whereas it was
of neceſſitie, that eyther man muſte haue perilhed euerla-
tingly for hiſ ſinne, or else that ſome one of mankynd muſt
haue made ſatisfaction vnto God, by abyding punishment
for all mankind, God gaue hiſ owne ſonne, who taking
manhood vppon him, hath in the ſame ſatiſfied the riȝtuous-
enelle of God: and therefore is the praise of riȝtuous-
enelle worthy too bee attributed too God, for the birthe of
Chyſt our Lord.

Hiſ puissance is commended, in that he hath through
Chyſt ouercome the Serpent and hiſ ſeede, yea and ro-
ted out hiſ kingdom, ſo farre forthe as pertayneth vna-
to all them that take holde by faith vppon thys Ielus that
is borne.

Hiſ mercifulneſſe ſhineth in thiſ, that by hiſ ſonne and
C.iiij. for

5
13 14

On Christmas day.

for his Sonnes sake, hee taketh ageyne into fauoure Man-kinde forlorne and oppressed by the tyrannie of the Deuyll, and ouerwhelmed wyth exceeding great mysteries, calamities, death, hell, and damnation. Thys mercyfullnesse of God exceedeth all the woorkes of God, whiche both the good Angels and the elect men shall set out euerlastingly, yea and the verye Deuyls shall acknowledge, though against theyr willes.

His truth is made manifest in this, that bearing in minde his promises of olde time, hee performeth that which hee had promised long agoe. For at such time as our first parents fell into sinne, hee promysethem the sede of the woman, which should tred downe the head of the Serpent: and this promise hee fulfilleth now in giuing vs his sonne.

For these vertues therfore, glorie is too bee gien to God, and that specially by those that feele his benefites. This glorie is then rightly yelde unto him, first as soone as we acknowledge this wonderfull benefit of God: Secondly, when we imbrace his sonne by sayth: Thirdly, whē we praise God with minde, with voyce, with confession, and with behauour: And fourthly when we allure as many as we can too the knowledging of him.

Afterwarde, when the Angels say, Peace on earth, there is noted the chere benefitte of Chryst, for which ha came into the worlde, namely that peace might bee made betwene GOD and man. Thys peace is the mutuall consent of God and men. Of GOD receyving men into his fauoure for hys sonnes sake: And of men receyving through sayth the benefite offered, wyth rendryng of thankes and continuall thankfulness of minde. Most swete are the frutes of this peace: that is to say, accesse unto God, ioysfulness of spi-rite, a good conscience, and gladsome passage out of this lyfe. The things that breake this peare, are sinnes done against conscience, carelessness, and neglecting of the woorde. And therfore they are too bee shunned no lesse than plagues.

In

In the last place they adde: And too men good vwill. That is too weet: As sone as God is reconciled vnto men through Christ, hee fauozeth and embraceth them with a true and fartherly affection, as mooste deereley beloved children, whom hee holdeth right deere, as adopted in Christe. Of this god will speaketh Dauid also in his fift Psalme. Because thou shalt blisse the righteous, O Lorde, thou defendest hym with thy god wil as with a sheld.

When as Dauid in this place compareth Gods god will to a sheld, he sheweth the true vse and frute thereof. For hee meaneth, that Gods faouure is too vs in stede of a buckler, wherewith we are defended against the weapons of them that assault vs. The deuil brandisheth his fiery darter at vs: but this sheld keepeþ vs safe. And so of all others.

¶ Of the seconde.

The vse of it is double. Generall, which is derived of the whole historie: and Speciall, which is derived of the severall parts. The generall vse therefore, is that we should learne to receiue and embrace our true Sauour God & man borne of the virgin, by setting hym against all our miseries, sinne, death, curse, Gods wrath, and hell: assuring our selues that this sonne of God and Mary (is according vnto the prophecie of Esay) borne too vs, and giuen too vs: yea and that, to the intent hee shoulde bee righteousness and saluation too all that belieue in hym. The speciall vse of it is manifolde: First that we should learne of Christs parents, too bee obedient too magistrates. Secondly, that we should lerne of the shepherds, to giue credite to y testimonies concerning Christ: to seek Christ: and too return too the works of our vocation. Thiroly that we should learn of the Angels, first too preache Christe to them that are unknowen: wherby all the godly ministers of Gods word may comforte them selues in their ministerie, for that they teache the same thing that was de-

C. v.

linered

5

13 14

*Fis boke
yande mit
itoo
tuo
of god.*

On S. Stephens day.

luered before by so princely spirites . Moreuer, we may learn of the Angels and shepherds togither, to confesse this Christ. Finally we may learne to glorie God, and to sing with the angels, Glory be to God en high, to whom be honour and praise world without end. Amen.

The second holyday in Christmas

called S. Stephens day.

The Gospell. Math. xxvij.

Beholde, I sende vntoo you Prophets and wise men and Scribes, and some of them yee shal kil and crucifie : and some of them shal ye scourge in your Synagoges , and persecute them from citie too citie : that vpon you may come all the righteous blood vwhich hath been shed vppon the earth, from the blood of righteous Abell , vntoo the blood of Zacharias, the sonne of Barachias,vwhome yee flevy betweene the Temple and the aultare . Verely I say vntoo you : all these things shall come vppon this generation . O Ierusalem, Ierusalem, thou that killest the prophets, and stonest them vwhich are sent vntoo thee, hovve often woulde I haue gathered thy children toogither, euen as the henne gathereth hir chickens vnder hir vvings, and ye woulde not?Behold,your house is left vnto you desolate. For I say vntoo you : Yee shall not see mee henceforth,til that yee say:Blissed is hee that commeth in the name of the Lord.

The exposition of the Text.



BEFORE we goe in hande with the Exposition of the Text, because this day is dedicated to Saint Steuen. I will declare why the feastes of saints are wont too bee halowed in the church of God ; and what we ought too marke in the example

On S. Stephens day.

22

example of Saint Stephen.

Dayes are kept holy in the Churche of GOD, not after the maner of the heathen, as is wont to bee among the Papists, that wee shold cal vpon the saints as patrons & intercessors: which thing cannot be don wout horrible sacrilegious & contēmpt of y son of god: but there are many right weighty causes why it is profitable that the feasts of certeine saints, shold bee reteyned in our Churches, & they bee cheefly sixe.

The first cause is, y the continual historie of y church may bee alwayes before our eyes, which must bee vnto vs both a rule to lue by, & a mean to put vs in mind of gods prouidence. For if it bee a pleasure to reade the histories of heathen men, in whō aperead a visor of some vertue: undoubtedly it wil bee much more pleasure to read y histories of those in whō shew bright & lively images of true vertues, as in Paule, Peter, Mary, Stephen, Magdalen, the thēse, and many others.

The second is, that the testimonies of the doctrine, of the ministerie of teaching, and of the Church, might bee considered. For there were miracles done, there were wonderfull callings to the ministerie of the Churche, and the doctrine was set open throughe the whole Churche. In these testimonies it is a moste beautifull sight, to behold the continuall consent of the true Churche, in the writings of the Prophets and Apostles, and in the groundes or chāse articles of the faith, and to discerne the true doctrine of the Churche from the corruptions, lies, and deceits of all ages.

The third is, that GOD shold bee glorified, and thanks yielded vnto him, for opening him selfe vnto vs, for deluyering vs his doctrine, for shewing his presence in the churche, & for making vs free Denizens of that company, whiche is witnessed to bee his true Churche, and true worshippers of him.

The fourth is, that the examples may strengthē our faith when wee reade that their prayers were hearde, and that they were helped from heauen, as it is sayde in the xxxiv.

Plaine

5
13 14

On S. Stephens day.

psalme: This poore man cried vnto the Lord, and the Lorde heard him: we conceiue assured hope , that hee will likewise helpe vs when woe call vpon him. Let every one of vs therfore determine and reason with hym selfe in this wise : God receiued Magdalene, the Theefe, and Paule into fauor vpon repentance, notwithstanding their exceeding great sinnes, wherwith they had offended God before. Therfore wil I flee vnto the same Lorde God, that hee may take me into fauour also. Hee vouchsafed to pardon Peter after his horrible fall: and therfore though I bee faine, I wil not dispair: for hee is alwayes stablye in hym self, and cuermore like hym selfe, and there is no respect of persons with hym.

The fifth is, that every one of vs shold follow the example of the Saincts in our vocation. Paule was not quayled with the hugenesse of persecutions, but taught the Gospell constantly. His example let the ministers of Gods word follow. John feared not the threats of Herod: therefore let the godlye preacher learne by his example, to set lighte by the woodnesse of the world. Abraham through faith trayned vp his house holyle in the true feare of God, and in calling vpon him. Therfore let all godly housholders lern at his had, and so let all other examples bee applied.

The sixt is, that the memoriall of Saincts may bee pleasant vnto vs, and their vertue bee commended, for that they vsed well the gifts of GOD, for that they are Gods houses and witnessses of him, for that they are garnished with great vertues, and for that they are vnto vs, lively examples of conuersion, faith, repentaunce, stedfastnesse, pacience, and oþer vertues.

These sixe causes are the weightiest, for whiche bothe the memoriall of the Saincts (according to the example of the auncient Churche) is reteyned, and their feasts halowed: which points beeing rightly obserued, all things turn to the glory of God, and to the welfare of our selues.

Now must I speake a little concerning Stephen, in whose storie

Storie let vs consider these circumstaunces : his religion, his office in the Churche, the defence of his religion, his constancie in confessing it, his calling vpon Chrysle, his conforte, and the ende of his life.

The religion of Stephen. Stephen was a christian, a man full of faith and the holy ghoste, full of grace and manliness. For where as is true faithe, there is the holye Ghoste. The greater encrasement that faith taketh, so muche the more doth the holy Ghoste witnesse him self too bee present, kindling motions in mens heartes agreeable with the lawe of God. Contrarywise, where the holy Ghoste is not felt effectuall, there also it is manifest that true faith is away. Wae haue here therfore that which we may followe in Stephen, that is too weete, an effectuall faith, wherunto the holy ghost beareth witnesse. Those men followe not Stephens faith, which haue it in their mouth, and yet therewithall wallowe in wicked lustes, and runne headlong whither soever their blinde affections leade them.

Stephens office in the church, was too minister too þ pore and too keepe the treasure of the church too the vse of the pore saintes : in whiche office no dout but hee was diligent. For he had the holy ghoste his gouerner, and true faith and chariti as a rule too woorke by. Let maisters of Hospitalles, and Deacons then set thys man before their faces. Firste let them bring faithe with them, without whiche no charge nor office can be executed as it ought for to bee. Secondly in the execution, let them shew them selues too bee gouerned by the holy ghoste, that they doo not eyther deale too hardly with the pore, or laye out the goodes at other mennes pleasure, or bee slacke in their dutie, or purloyne it away them selues, or els bestowe that vpon others whiche of right belongeth unto the pore : but let them performe all faithfulnesse in their office, bearing in minde, that God is a looker vpon their dealing : assuring them selues, that those of whom they haue the chardge, are the membres of Christe : and belieuing verily, that

5
13 14

On S. Stephens day.

that they ouer whomie they are set, are the temples of God, how muche souuer they bee brought vnder fote with pouertie, diseases, and store of biles and botches.

How Stephen defended the religion that hee professed, heo sheweth in the sixt and seventh chapters of the Acts. He dooth not in daunger forlaken his profession : hee cloketh it not, as many do. But hee is a constant and manfull defender of his religion. The multitude of sects whiche at that tyme swarmed, hindred him not at all. Hee was not abashed at the authoritie of the Phariseys and great men in Jewry. But setting him self manfully against sects, he susteyneth the brunt of the people alone, and defendeth his religion with a long oration : whiche example let vs followe also.

His constancie in his confession appereth hereby, that he is not feared from his confession, neyther by threatnings, nor by excommunication, nor by stoning : but as (an invincible Shouldour) holdeth faste his Confession, euen in the myddes of peryls. This also is set forth as an example too vs.

His calling vpon Christe, at suche tyme as hee lay ouerwhelmed with stones, bothe sheweth hys sayth, and also beareth recorde of the charitie of this man. For hee made intercession for them that put him too death, and he made not intercession for them in vain. For Paule whoo was the keeper of their garmentes that stoned Stephen, was afterward conuerted.

Comfort is founde in thys iuocation. For he sawe the sonne of God (for whose sake he suffered these things) standing at the right hand of G D D, and making intercession for hym, through which consolation the bitterness of his punishment, was not a little asswaged. If wee therfore followe the example of this man in our Crosse or persecution, wee shall assuredly feele the present help of G D D, comforting vs with his holy spirite.

The end of his life was moste ioyfull. For in this prayer
Lord

Lord Jesu receyue my soule, he yelded vp his ghosse, and fell a sleepe in the Lorde. And so hee bothe finished his race, and kept his faith, and also(as a stout conqueror) obteined a garland with glory. Let vs therfore at the time of our death also, set him for an example before our eyes.

Now let vs looke vpon the text of the Gospel, the summe wherof is this: Christ foretelleth the daungers of the ministers of Gods word, and threatneth punishment too their persecuters. Wae for instruction sake, will entreat of foure places which are these.

- 1 The foretelling of the persecutions of the ministers of Gods word.
- 2 The aggrauating of the sinne of the persecuters.
- 3 The threatening of punishment.
- 4 The vpholding of the unthankfulness of them that refuse Christ, when he allureth them too repentaunce.

To the first.

B Ehold I send vntoo you prophets and wise men, and scribes, and of them some yee shall kill and crucifie, and some of them you shall vwhip in your synagoges, and yee shall persecute them from Cite to Cite. Thys speaketh Christ to the Jewes, who seemed at that time too bee the very churche of GOD, and dooth them too vnderstand with howe greate outrage they shoulde in time to come, persecute his Ambassadours the Prophets and Apostles. Verily God sendeth his word, too the intent that such as receive his woorde and beleue it, might bee sauied. Nowe that some by meanes therof become wroter, it is not too bee imputed vntoo God, but too the malice of men, which will not followe God that draweth the by his word. Why the vngodly shall persecute the apostles, the Lord sheweth plainly in the tenth of Mathew, where he sayeth: And yee shall bee hated of all men

5
13 14

On S. Stephens day.

man for my names sake. John the xvij. And the houre commeth, that whosoever fleath you, shall think he doth God hye seruice. And these things shall they doo too you, bycause they knowv not the father nor mee. Here he alledgedeth the cause, why the vngodly are so mad vpon the godly, that is to say: because they knowe not God: which want of knowing God bringeth too passe, that the murtherers them selues doo think they offer holy sacrifices unto God, when they put the faithfull too death. Yea and they that knowe not God, runne headlong into hypocrisy, and out of hypocrisy into murther, vntill they haue filled vp the measure of their wickednesse. What then dooth Christ? He commeth too the sick. But they as folke out of their wittes, set them selues against Christ, whom they couet too dispatch out of the world. He by his ministers sheweth them their disease. They on the other side, will be knownen of no disease: and therfore they bothe dispise the Philistian and persecute his messengers.

¶ Of the seconde.

THAT vpon you may come all the righteous blood that is shed vpon the earth, from the blood of righteous Abel. &c. How sore the persecuters of the church doo sinne, he sheweth heere. For he sayth that they shall bee giltie of all the blod of the Sanctes that euer was shed, no lesse than if they wyth their owne hands had slaine all the godly men and sanctes, yea and Christ him selfe. For amongst all the vngodly, there is a certeine alyanse of vngodlynesse, whiche maketh their punishmentes a lyke grievous, and their giltiness a lyke equall.

¶ Of the thirde.

VEREY I say vntoo you, all these thinges shall come vpon this generation. Althoughe these things are peculiarly spoken of the Jewes beeing persecuters: yet generally they perteine to all persecuters of the Church. The oþe that the Lord addeth, teacheth vs two things. First that the vngodly shall

Shall one day in dede bee caried too punishment, how long so euer hee see me too delay their iudgement. And secondly, that the godly which suffer persecution, shal one day bee glorious ly deliuered, and their ennemis bee put too euerlasting torments. Wherby the godly may learne, not too grudge at the vngodly persecutors, but rather too bee moued with compassion for their assured damnation, and too make intercessi on for them, that the Lord will turne them, that they bee not al damned, according as Stephan did, as we haue heard before.

¶ Of the fourth.

OHierusalem, Hierusalem, vvhich fleekest the Prophets. &c. These wordes of Christ calling vpon Hierusalem by name, conteine first an vpbraiding. Secondly, they declare Christes affection towardes them. Thirdly, they do vs too understand, that they perish through their owne default: and lastly they threaten punishment.

"For when he sayth, how often wold I haue gathered thee together": hee vpbraidest them with unthankfulness, for that they would neither receive the benefite that was offred them, nor had any regarde of their owne welfare, and much lesse would acknowledge the liberalitie of their benefactor, or be thankful too him for it. Would God that a number of them that heare the Gospele at this day were not like them, which thing verily they shew by their frutes.

The Lord declareth his affection towards them, when he compareth himself too a hen, which loueth hir chickens molt entierly, and doth al that shee is able too doo, too the intent shee may keepe them from the soules that are ennemis too them. God forbid that it should enter into any godly hart, too think that Christ determined otherwise with him self concerning the Jewes by some secrete wil, than he pretended by his teares and by his speech. For it is a horrible thing too think, that there are contrary willes in Chryst, who himselfe condem-

D.J.

netly

5

13

14

On S. Stephens day.

neth a double heart. Therefore hee willed their saluation in
deede, according to the saying of the Prophet: I will not the
death of a sinner: but that hee shoulde conuert and liue.

In the third place, when the Lord sayth, And thou vould-
dest not he openly testifieth, that the Jewes perished through
their owne default, and that of their owne malice they scri-
ued against Christ, who offered them saluation. Hee sayeth
not, And God vwould not receiue thee into fauoure, but, thou
voulddest not. Wherefore we may learne twoo things heere-
by: One is, that beeing made warer by the harne of the
Jewes, wee giue eare too Gods woyde, and yeeld our selues
obedient to Christ, when he allureth vs, & that wee striue not
against the holy Ghost, who stirreth vp the witts of al men,
that heere the Gospell. An other is, that whosomeuer heere
the word & obey it not, doo perish through their owne fault.
Whose destruction and damnation is not too bee ascribed too
any destinate or secrete will of God, as though he there were
some whom hee would not haue sauied.

Fourthly when he addeth, And your house shall bee left
desolate vnto you: Although this threatening of punishment
perteine in speciall too the Jewes that were persecuters, too
whom he threateneth the vtter ouerthrow of their religion,
common weale, and priuate state: yet in generall, it perteyn-
neth too al persecuters of the gospell. And he threateneth them,
that at least wise some of them shoulde amende. For all the
threatnings of the prophets haue a couert condition, namely
unless yee repent: like as wee see in the Prophets, and as
wee heere Christ witnessinge in these words: Unless yee re-
pent, yee shall perish all together. Luke.xij.

Let vs then bee warned by this threatening (if wee minde
too scape the wrath of God) too repent vs in god earnest, and
too call vpon Christ our saviour with true groanings, that he
may keepe vs in true faith and invocation: To whom with
GOD the father and the holy Ghost bee praise, honour, and
glorie for euer and euer. Amen.

The

*The third holiday in Christmas, common-
ly called S. John the Euangelists day.*

The Gospell. John. xxi.

 Esus sayd vntoo Peter: Folovv thou mee. Peter tur-
ned about, and savv the Disciple vvhom Iesus loued
folovving (vhiche also leaned on his brest at Sup-
per) and sayd, Lorde, vvhiche is hee that betrayeth
thee? VVhen Peter therefore savv him, hee sayde vntoo Iesus :
Lorde, vwhat shall hee heere doo ? Iesus sayde vntoo him : If I
vvill haue him too tarrie till I come, vwhat is that too thee? Fol-
lowv thou mee . Then vvent this saying abroade among the
brethren, that that Disciple should not die. Yet Iesus sayed not
too him, hee shall not die : but if I vvill that he fary til I come,
vwhat is that too thee? The same Disciple is he vwhich testifieth
of these things : and vwrite of these things : and vvee knowv
that his testimonie is true. There are also many other things
vhiche Iesus did, the vvhiche if they should bee vwritten every
one, I suppose the vvorlde could nor conteine the bookees that
should bee vwritten.

The exposition of the text.

 He summe of the Gospell. After that Christ
had asked Peter thrice, whether hee loued him,
hee commaunded him too followe him : meaning
thereby, that he should gloriſe him by his death.
Furthermore, by correcting Peters error, the Cuangelist
correcteth the opinion of the other disciples : who misunder-
standing the Lordes wordes, were in a wrong opinion, that
John shoulde not die. Last of al he auoucheth, that the Gospel
vhiche John wrotte concerning Christ is true. And of this
Gospel let vs make fourre places : whiche are these.

- 1 The talke betwene Christ and Peter, & Christs com-
maundement that he shoulde folow him.
- 2 As every mans vocation is commended too him : so is
curiousnesse condemned.

D.y.

The

Th

S. John the Euangelists day.

- 3 The correcting of the error of Christes disciples risen
of the mistaking of the Lordes wordes.
- 4 A commendation of the Gospel written by John.

¶ Of the first.

And vwhen he had sayd so, he said vnto Peter, folovve mee. Because Peter had denied Christ thrice, it was the Lordes wil to restore him to his former estate and Apostleship, by his thrice confessing him. For it was meete that hee whiche had so often denied his Lord and maister, should by this meane (and as it were by this discipline) bee chastised and tried, and that his conuersion should bee made knownen.

There are three things whiche Christ dooth haer with Peter. First, hee asketh hym thre tuncs whither hee loueth hym: To whom Peter answereþ thrice also, that by this thre tuncs confessing, hee might washe away his thrice denying of hym, and so bee restored into his place againe. Secondlye hee commendeth vnto hym the office of Apostleship thrice, saying: Feed my shéepe, that is to say, bee my Apostle to gather my shéepe vnto me, by the doctrine of the Gospell, by my sacramentes, and by holy life. Here it is giuen vs to understand, that the ductie of the Apostleship (yea and of all ministers of Gods woorde) is to feede Christes shéepe. Besides this, by the metaphor of Shéepe, is signified what manner a companie of men that shall bee, whiche is figured vnder the name of shéepe. First therefore somewhat must bee sayde haere of the manner of feeding, and secondlye of the Shéepe.

Christ feedeth, and the apostles and other ministers of the woorde, feede: but the manner of them all is not alike. For Christ feedeth as owner and shepherde of the shéep: the apostles feede as his seruantes. Christe inwardly by his spirite: the Apostles, by their outwarde ministerie. For such as in crueltie of cōditōs were Beares or Lions: they make tame through the Lordes woorking inwardly by his holy spirite.

And

S. John the Euangelists day. 27

And so they bring them into the shéepfolde of Christ, that is to say, Christes kingdome: and this they do by putting to the keys of Christes churche, giuen them of Chryſt the true ſhepeheard. Nothing else are these keys than the word and Faſth. The miſter applyeth the worde outwardely, and the ſpirite of Chryſte inwardly ioyneth fayth to the prea- ching. For the preaching of Gods worde concerning the forgiuenelle of ſinnes to bee obteyned through Christ, is the onely key to open the kingdome of heauen. Now, if he that heareth, ioyneth alſo therunto true faſth, and do verily agree vnto the Gospell: then commeth alſo the other key. With theſe two keis is the kingdom of heauen opened, and forgiue- nelle of ſinnes obtained. That is to say, the Ambaſſage of Chryſt ſheweth, wherein that which is ſpoken figuratiuely vnder the name of keyes, is expreſſed in clere and plaine meanyng wordes. When he ſayth: Go and preach the goſpell to all creatures: Behold, heere haue you the firſte key. And when he addeth, hee that beleeueth, ſhall bee ſaued. Hee ſheweth the other key. The word and fayth therfore are the two keys wherewith the kingdome of heauen is opened. The worde is applyed outwardly by the Miſter, which beeing receyued by the vertue of the ſpirite, engendreth Faythe, wherethrough men enter into the ſheepfolde of Chryſt.

And when the ſhepherds haue let in the ſheepe into Christes ſheepfolde, they muſt ſeide them with the word, and with his Sacraments. When any ſtray from the ſheepfold, they muſt fetch them backe againe wyth theyr ſheephookes: that is to say, with rebuking them. If any bee weake and ſickly, they muſt refresh them with cheerfull conforde. And they muſt alwayes keep watche about their flock, leaſt wolues come and breake vp the folde, and ſcatter the ſheepe. All theſe things the Lorde committed to Peter, and the oþer Apoſtles, or rather to all the miſtiers of the Gospell, when he ſayd to Peter: ſeede my ſheepe.

D.ij.

But

5
13 14

S. John the Euangelists day.

But why calleth he them sheep whom the apostles bring unto Chryſt? I finde specially thre causes. Wherof the first is, for that it behoueth them to bee meke which professe Chryſte, or will bee named Christians. For it becommeth not them that will bee registered into Chryſtes houſhold, to bee cruel like Lions, rauening like Wolves, wylie like foxes, lecherous like Geats, filthy like Swine, or to shewe them ſelues in affections like too other wilde beaſties.

The ſecond cauſe is, for that like as ſheepe doo know the voyce of their owne ſhepherd, and flee from a ſtranger: ſo the godly acknowledge Chryſt onely for their teacher, and will here those onely that utter his word, and not any other: how greatly renowned ſo euer they bee: no thoughe they were Angels from heauen.

The thiſde cauſe is, for that like as ſheepe followe their owne ſhepherd whither ſo euer he goeth: ſo muſt the godly folowe Chriſt in life, in perſecution, and in glorie: beholding his lyfe as a rule to leade their life by, bearing his Crosse through patience, as often as neede shall require, and afterwarde becomming partakers of his glorie, whose compaſſions they had bene in perſecution: according as Paule ſayth: If wee ſuffer with him, wee ſhall alſo bee glorified with him. Hereby therfore may the godly minifters of þe word learene to feede Chriſtes flock. And let the ſheepe bee meke, let them heare the voyce of their ſhepherd onely: and let them folowe him in life, in crosse, and in glorie.

The thiſde thing that Christ dooth haere, is that he dooth Peter too understand with what kinde of death, hee ſhoule gloriſie God, when he ſayth: VVhen thou vvert yong, thou diſdeſt girde thy ſelte, and vuentest vvhither thou vvoldeft: but vwhen thou art olde, thou ſhalte ſtreſche out thy hande, and an other ſhall girde thee and leade thee vvhither thou vvoldeft not. It is ment by theſe wordes, that Peter for confeſſing Christ, ſhould one day be cruciſied: which thing Irenaeus and diuers of the auncient writers teſtifie to haue beeſe done at

Rome,

S. John the Euangelists day. 28

Rome, in the reigne of Nero.

Hereunto Christ addeth his commandement unto Peter, and bids him follow him, & not deny him any more, as he had heretofore done: but too shew him self stoutly an invincible soldier of Christ even unto death. And let every one of vs think the same too bee spoken too him selfe.

¶ Of the second.

Peter turning about, savve the disciple vvhom Iesus loued, folloving, vvhho also leaned vpon his breast at the Supper: and vwhen hee savv him. Peter sayde vntoo Iesus: Lorde, and vwhat shall he doo? too vvhom Iesus ansyvered: If I wyl haue him tare till I come, vwhat is that too thee? folovv thou mee. Peter hearing of the Lorde that hee shoulde one day suffer sharpe punishment for Christes sake, considereth not so muche what was too bæ dōne on his owne parte, as hee is carefull what shall become of others. Hee is ready too beare the crosse for Christes sake: but by the way throughe weaknesse of the flesh there cometh vpon hym a certeine curiosnesse whiche maketh him inquisitiue of those things that belong not unto hym self. For, so great is the frailtie of man, y always in our own aduersities, we haue an eye too the happines of others: wherby we make our crosse more bitter and harder too our selues. We would with a god wil that none should be happier than our selues. For according to the common prouerb. It dooth a man god to haue company in shipwreck. But whē as the Lord rebuketh this curiosnesse in Peter, we ought too knowe, that this reprofe perseyneth too vs also.

And too the intent too correste this faulte in the Apostle,
he sayth, VVhet is that too thee? folloue thou mee. As if hee
had sayde, Looke not thou upon the happiness of other men,
but rather see too this, that shou do thine owne duteis, and
that thou beare what so euer the Lord shall lay vppo. thee
to beare. So is it the Lordes will that we shoulde take
heed to our owne vocation, in the feare of GOD. Yet will
not that we shoulde thinke oure selues the more unhappie,

D.ily, though

S. John the Euangelists day.

though other seeme to bee in better case. For every vocation hath his rolle annexed therunto, whiche is to be born with a quiet minde. All (sayeth Paule) that will live godly in Christ, shall suffer persecutien. No man therefore (so hee bee godly) shalbe exempted from the Crosse. Wherefore castinge away heathenish curiositie, let every man abide in the vocation that hee is called vnto. Let him bee quiet, and meddle with his owne matters, according to Paules counsell. Hee wil lethe vs too bee quiet, that wee bee not busied in other mes matters as wicked men bee: and as many bee now a dayes. Hee wil haue vs too meddle with our owne matters, that is too say, hee wil haue every one of vs too looke too the thinges that pertaine too his owne calling. And too the intent that may bee done, there are ffeue thinges too bee regarded in euery vocation. First the calling or vocation must bee lawful. Secondly faith and charitie must bee the rulers too direct our doings by in our vocation. Thirdly, if any thing chaunce amisse in our vocation, a man must conforte hym self in that his conscience assureth him that his vocation is lawful. Fourthly, a man must employ his vocation to the glorie of God and the profite of Christes churche. Lastly forasmuche as nothing hath luckie successe in a mans vocation, without Gods blissing: hee must pray too God too put too his helping hande. If a man do this in the true feare of God, verelye hee shall finde, that his vocation shall not bee unprofitable vntoo the Churche of God.

¶ Of the third.

There vevent a saying among the brethern, that that Disciple should not die. See how easely men slip into errour, Christe sayth, if I wil haue him tary, what is that too thee? and his disciples tooke it as though he sayde, I will that hee shall tarie and not die til I come. Herefore wee are admonished too take god heed in the reading of holy scripture, that we bulde not therevpon any other things than are spoken

S. John the Euangelists day. 29

spoken. Then let vs embrace those things that are cleer and evident: Such things as are spoken with condition or darkly, let vs conser with playner places: & let vs call vpon God too giue vs the key of true knowledge, that we may understand without error, such things as perteine too our saluation. From unprofitable questions, (such as make nothing to edification,) let vs abstaine: knowing that God liketh wel this simplicitie, according too this saying: Seek not for things that are aboue thy reache.

¶ Of the fourth.

THE Euangelist him selfe closeth vp his Gospel, saying: This is the same disciple vwhich beareth witnesse of these things and vvere knowne that his witnesse is true. This is as it were a sealing vp of the Gospel y John wrate. When he saith vwe knowne, he meaneth that the Gospell is certeine, true, and infallible. This Gospell he calleth a witnesse, because it beareth witnesse of Christe and his benefits. To what end John wrate his Gospel, hee him self declareth in the end of the xx chapter, where he saith; And these things are vwritten, that yee may beleue that Iesus is Christ the sonne of God, and that by beleeuing yee may haue life throughe his name. There are therfore two ends of the Gospel: namely, the knowledge of Iesus Christ; and salvation throughe trust in hym, to whom bee glory for euermore. Amen.

The Sunday within Crristmas weeke.

¶ The Gospell. Luke. y.



¶ And his Father and Mother marueyled at those things that vvere spoken of him. And Simeon blissted them, and sayde vntoo Mary his Mother. Beholde he is set for many too fall vpon, and too raise vp many in Israell, & for a signe that is spoken agaynst. ¶ Moreouer the syvoord shall passe
D.v. through

2. 34.

5
13 14

The Sunday in Christmas weeke.

through thy soule, that the thoughtes may bee discouered out of many hartes. And there vvas Anne a Prophetisse the daughter of Phanuell of the tribe of Aser. Shee vvas growwen very olde, and had lyued wwith a husband seauen yeeres from hir virginitie. And this vvidovve being almoste foure score yeeres of age, departed not out of the Temple, but serued in fasting and prayer day and nighte. And shee comming in the same houre, in likevwise confest vntoo the Lorde, and spake of him vntoo all that looked for redemption at Hierusalem. And after that they had made an ende of all things according too the lawe of the Lord, they returned intoo Galilee intoo their ovne Cittie Nazareth. And the Child grevv vp and vexed strong in spirit, and hee vvas filled wwith wisdome, and the grace of GOD vwas vpon him.

The exposition of the text.

His Gospel is a part of the things that were done in the temple vpon the day of the purifying of the blisst virgyn, after that the Parents of Iesus, according to the law of Moyses, had offred vp & set the Childe before the Lord. The summe of this part is, that Simeon and Anne gine witnesse vntoo Christe, and acknowledge him to bee their king & Messias that was promised, against whome the wicked worlde shall set it selfe to his owne destruction: but the godly shall embrase him to them selues to their resurrection and saluation. Let vs make hereof thre places, whiche are these.

- 1 The maruelling of Christes parents.
- 2 The witnesse of Simeon & Anne, concerning Christe.
- 3 The profe of Christes manhood.

¶ Of the first.

The maruelling of Christes parents, sheweth that reason perceiueith nothing of heavenly matters. We must therefore

The Sunday in Christmas weeke. 30

sore belieue the voice of God, and maruell at it rather than deny it, or renounce it. They wonder that God (now accor- ding to his eternall and secret purpose,) hath sent the Messias, whom so many Prophets, Patriarches and kings looked for. They wonder at the testimonie of the angel. They wonder at old Simeons saying, whereby they are also confirmed the more substantially in the fayth.

This wondernent is a certaine holy bethinking of them-selues, wherethrough they reverently consider and embrase the prophecie of the holy Ghost, whereby they profitte more and more in the knowledge of Chryst. This also is too bee set before our eyes for an example. For we wil by and by shake of those things that reason comprehendeth not. But wee must with holy wondernent embrace the heauenly Oracle: and too the intent our Faythe may take new encreasement, wee must gather together all the helpe that may bee out of the prophecies, out of miracles, out of examples, and finally out of all things, to our greater admiration. For he is like to profit best in Chrysles schole, which with the encreasement of his faith, wondereth daily more and more.

Furthermore, Joseph is heere called the father of Chryst, because Marie was maryed unto him, and because Joseph by Gods commaundement, had the charge of the childe and his mother, and because he was commonly thought too bee the fa- ther of Chryst. Paule sayeth to the Hebrewes that Chryst is fatherlesse and motherlesse. Fatherlesse in respect of his fleshly birth: and motherlesse in respect of that wonderfull and eternall birth of his, wherby he is borne the sonne of God, be- gotten of the father without mother from euerlastinge: Of which birth the beginning of S. Johns Gospel preacheth, as wee haue heard of late.

¶ Of the second.

In the testimonie of Simeon foure things are to bee con- sidered. First he blisseth them. By which doing Simeon declareth

The Sunday in Christmas weeke.

declareth his affection towardes Christe and his kingdome : namely that he wilheth well too the newe kingdome of this new king : and this did Simeon according to the custome of the holy Patriarkes, which being olde were wont to wilhe well too the yonger. For, too blisse, is in the Hebrew maner of speeche, nothing else but too wish one happy successe, and to desire good things for him. Herby every one of vs may lern, first too confesse Chryst, & then too wish wel too his kingdome: which thing perteineth too the second commaundement, and too the second petition.

One thing that is too bee considered in Simeons testimo-
nie, is his prophesie: which comprehendeth two things. First
that Christ shall bee vnto many an occasion of falling, that
many dashing against him, may stamble and not perish: not
through his fault, but through their owne, for that they will
not embrace this Chryst. But some man wil demand how
Chryst is put too bee a fall too the vnbelieuers, which are al-
ready cast away. The vngodly perish twice. First they are
lost through their owne vnbelieve: and secondly for that they
wilfully deprive themselves of the saluation that is offered
them. For they deale in like wise, as if a man being once al-
ready condemned too death for theft, should afterward spit at
the kings sonne that sueth for his pardon, and despise the de-
liverance offered by him. Such a one may worthily bee cal-
led twice cast away: partly for his owne theft, but more by
cause hee holdeth strooke of his deliuener, to his greater pu-
nishment. Thereforoze although that all the vngodly which
haue not heard of Christes name, are assured of perdition for
their vnbelieve: yet notwithstanding, those that wittingly &
willingly refuse Christ, shal feele the second fall, and receiue
grovouser punishment. For the seruaunt that knowes his
masters will, and doeth it not, shal bee beaten with many
stripes. Thereforoze the Turkes and heathen men shal bee more
gently delt withal in the last day, than they: vntille they re-
pent. An other thing is, that the same Christ shall bee the ri-
sing

The Sunday in Christmas weeke. 31

sing ageine of many in Israel: that is to say, their deliverāce
frōm sinne, their rewarde of righþeousnesse, their resurrecti-
on from death, and their heritage of all god things.

The third thing that is to be considered in Simeons testi-
monie, is the turning of his talke vnto the virgin Christes
moþer, to whō he prophecieth crosse & persecution, saying:
And through thy soule shall the sywoord passe. Although theſe
words pertaine properly to Mary: yet they are to bee refer-
red to the whole churche, wheroft Mary bare a figure. Mary
needed this admoniſhment in two respects. First that being
warned by this Oracle of the holy ghost, ſhee ſhould ſettel hir
ſelue to beare the ſorowfull aduentures that were to come,
when ſhe ſhould ſee hir ſone euil entreated of his owne cou-
trie folk, & at the length hanged vpon the crosse. And ſecondly
that beeing ſo fensed againſt the assaults that were to come,
ſhee ſhould neuertheleſſe reioyce through assured confidence,
for þ in the end hir ſonne ſhould become conqueror of his e-
nemis. Therfore being ſtabliſhed with this confidence, ſhee
ſtood by his crosse, looking for his triumphe with a stout cou-
rage. Also theſe words pertaine to the whole Churche. For
by this Prophecie is ſhewed, that the churche it ſelue in this
worlde ſhalbee vnder the crosse, whiche after the example of þ
virgin, muſt raife vp it ſelue with hope of the glory to come.

The fourth thing that is to be considered in this testimo-
nie of Simeons, is that Simeon ſayeth that the thoughtes
ſhalbee diſclosed out of þ harts of many. By which ſpeeche he
ſignifieth, there ſhall bee many that ſhall ſhewe them ſelues
openly to be Christes enemies, and many ageine that ſhall
confesse Christ, yea and that even with vtter perill and ſhe-
ding of their bloud. The one ſerueth to conforde vs againſt
the offence or ſtumbling block of the crosse, the other to nou-
riſhe our truſt or faith.

In the testimonie of Anne, two things are to bee conſide-
red. First the deſcription of the persone of Anne, whome he
comendeth for the ſpirite of Prophecie, that is to say, for hiſ
knowle

5
13 14

The Sunday in Christmas weeke.

knowledge of spirituall things, or of the kingdom of Christ: for hir parents: for hir age: for hir chastitie: and for hir earnestnesse in praying.

These things tend to the end to purchase greater credite to that moste holy matrone, to the intent we should more beleue one holy matrone, than all the pack of the Pharisies and priests, which acknowledge not this Christe.

Let vs therfore rather folow the example of a few godly, thā an innumerable multitude of the vngodly whiche persecute the Gospel. Also we may here beholde the Image of Christes Churche, whiche is a small flocke, and sheweth no countenaunce of glistering to the worlde, but the Cresset of Gods heauenly wōrde.

The other is Annes confession, whiche conteyneth thre things. One is, that with H̄im on shee confessed Christ, and ioyntly togither with him did set forthe Christe with some kinde of melody: wherby the godly may lerne to encourage one another, to set forth and to utter the praise of God.

Another is, that shee teacheth the people. For when as the Scribes & Pharisies ceasēd, a holy woman commithēd forth & speaketh of him unto all y looked for redemptiō in Ierusalē.

The third is, that shee openly acknowledgeth Christe to bee the Sauiouz and redēemer. For shee understande that this babe was the promised seed, that shoulde tread down the serpents head, and so deliuere man that was lost, out of the Devils tiranny.

¶ Of the third.

And the Childe did grove, and vvas strengthned in spirite, and vvas filled vwith vvisdome, and the grace of God vvas vwith him. This is as much to say, as, according as the childe Jesus grew in age, so the diuine nature uttered it selfe in hym, and he profited from day to day more and more in wisdome, and together with his age increased also the gifteis of mind in him. How bee it in as much as the Godhead can by no meanes bee increased, it is manifest that these things per-

teins

The Sunday in Christmas weeke. 32

teine too his manhode. For as he grew vp by little and little in his body : so (in respect of his soule,) the gifte of the mind increased daily more and more. Neither is this a straunge thing in Chryſt, whco for ourakes toke vpon him the ſhape of a ſeruant, wherein he was also abased. For like as he was abased for our ſake : ſo also grew he ageine by little and little, vntill that by his reſurrecſtion he entered ageine into his gloriye. Neither was this done without a leſſon and warning unto vs. For we are taught that the cauſe why he grew, was for that we ſhould out of his fulneſſe receiue grace for grace. Woe alſo are admoñiſhed by the exa‐ple of the ſonne of God, to erdeuer our ſelues continu‐ally to encreafe, that we may daily more and more abound in the true knowledge of God, and all underſtanding: and that we ſhould with an upright iudgement and affection, try what things are godly, holy, and honest, and daily bring forth the true fruites of faith: and that in ſuch wiſe that the day folowing may ſurmount the day that went before. For he that goeth not ſtill for ward in the knowledge of G D D, and underſtanding of godlineſſe: goeth backward. For by little and little, ſayth is quenched in him, and Chryſt is buried ageine in his heart, whereby it commeth too paſſe, that he falleth againe into ſinne againſt his conſcience. Hereof we haue example in Dauid. For he had profiteo in Ghostly wiſdome, aboue al the men of his time, and the grace of God was w him. But what came too paſſe? By ſitting ſtill in his Princeley throne, he became ſomewhaſt faint. That glowing zeale of Gods gloriye which was in him, when he fought againſt Golias & ouercame him, & which was in him when he w as in perill through the daily perſecution of Saule, was by little and little alayed. And what ensued therupon? There came in hys ſight a faire and beautiſull woman, and his luſtes were ſtirred vp without any let. For the heate of the ſpirit was then become ſtarke cold. Wil giue th place too affection; and by & by he falleth into ſinne againſt conſcience,

b2

5
13 14

The Sunday in Christmas weeke.

by committing aduoutrie : wherunter within a while after, he addeth the murder of one of his best subiects : which wickednesse he afterward recovered with hipocrisie, by y space of a whole yere: although in the meane while, he pretended godlinesse, which notwithstanding was banished from him, as long as Gods spirit was not with him.

There are many other such examples, which admonishe vs to folow herein the example of the childe Iesus, that we fall not from the state of grace. Therfore like as he grew in wisdom, and the grace of God was vpon him: so let vs also grow in wholsome wisdome , and let vs pray to Jesus the fountaine of wisdom, that he will giue vnto vs abundantly of his fulnesse. Whiche thing if we do, it will come too passe that the grace of God which we obteine by Chryst, and for Chrysles sake, shal abide vppon vs. For as the only grace of God is the cause of our daily proceeding and furtherance in spirituall gastes : so grace is retaine and abideth, when we are not drowne, but woorke lustely, so as we may not seeme to haue received grace in vaine. To this purpose maketh y saying of y Apostle. We are made partakers of Christ: if we hold stedfast vnto the end, the faith that is begon in vs.

To this purpose also maketh this sentence of Paule. Duenche not the spirit. Gods gifts therfore must bee cheerd vp with continuall exercise, that we may profit daily more and more, to the glory of God the father, the sonne, and the holy Ghost. To which onely God bee honor and glory for euermore. Amen.

The day of the Circumcision of the Lord, commonly called Newyeeres day.

The Gospell. Luke.ij.

And after that eight dayes were finished, that the childe should bee circumcised, his name was called Iesus, according as he was named by the Angel, before he was conceiued in his moothers wombe.

The

On Neryeeres day.

33

The exposition of the Text.

His feast of the Circumcision of the Lord, is solemnized in the Churche for thre causes. Of which the first is, that the storie may bee knownen. The second is, that the benefite of God toward mankinde (which the storie setteth out) may bee vnderstode. The third is, þ we may use the benefit of God aright, both to the glory of god, & also to our owne saluation and the edifying of others.

The storie is, that our Lord Chryste the eyghte day after his carnall birth, was circumcised according to the Law of Moses, that the name was given him, which was foretold by the Angell, and he was called Jesus.

The benefit which the storie setteth out, is that that was done for our sake, according as Paule teacheth: He was made subject to the Lawe, to the intent he might redeeme them that were vnder the Lawe.

Lastly, the use consisteth in these things: that knowing the benefite, we may bee thanckfull to God confirming our sayth by this deede, and (after the example of God the father and his Sonne Jesus Chryst) endeuer to deserue well towards al men. And to the intent these things may serue the more effectually to informe vs of this benefite, I will handle two places, which are.

- 1 Of the Circumcision.
- 2 Of the most swete name Jesus.

¶ Of the first.

To the intent we may the more distinctly vnderstande this doctrine of the circumcision: these are the things that seeme meete to bee expounded in order. Howe God is wont to instruct man of his will: what maner a thing that Circumcision of the flesh was, and what things are to bee marked in it: whereupon shall bee grounded the order of the Sacramentes, both of the old Testament and of the newe: Why

E.j.

Chryst

5
13 14

On Neryeeres day.

Christ was circumcised: and which is the spirituall circumcision, without which, saluation never falleth to any man.

God, bothe before mannes fall, and after his fall, before the law and under the law, and after Christ is sent unto vs, is alwayes wont to certifie man of his wil, by two things. The one is by a perceiving minde, the other by perceiving sense: that that thing which is offered to the mind to vnderstand, may after a sort bee perceived by the outwarde senses. For so liked it God (who is most mercifull,) to prouide for mannes weakenesse.

Unto the mynd he offereth his word, whereby he discloseth his will unto man. Unto the senses he offereth visible signes, which teach the same things visibly, that the wordes sound and offer to the mind. When God had created man, he put him in Paradise, and gaue him his word as a witnesse of his wil. Unto the word he added a double outward signe: namely the tree of life, and the tree of knowledge of god & il. After mannes fall, he gaue him a promise of the seede: wherunto he added outward signes, which were sacrifices. When þ flood was ouerpast, he made a promise by word of mouth, and made the Rainbow a signe of the same. Unto Abraham is made a promise of the seede, and unto the same promise he added the signe of circumcision, in perpetuall remembrance of the thing. He promised deliuernance from the bondage of Egyp, which he performed also: but he sealed this promise with the paschal Lamb. He betooke a promise to Moyses: but he did as it were signe it and seale it with the blood of a red Cow. At length God giueth his own sonne, and by him promiseth everlasting life to them that beleue: which promise he confirmeth with the two most royll sacraments of Baptyn and of the Lords supper. To be short, the Lord is wont alwayes to adde some outward testimonie or other, to his word, to the intent that both with mind and with sense wee may as it were feele what his will is towards vs. For what soever is perceived by man, that is done either with minde,

or

On New yeeres day. 34

or with sense, or with beth togither. Now God (to the intent
wee may bee assured of our saluatiō) setteth his word before
the minde, and an outward signe before the sense, & leaueth
nothing vndoon which he thinketh may turne too our saluatiō.
And after this sort is God wont too instruct man of his wil.

This foundation beeing layde, it is easie too bee understood
what maner a signe that carnall and visible circumcision is:
so that wee set before vs the woorde wherunto this signe is
added. For the signe is nothing else than a certeine effectuall
assurance and lawfull sealing vp of the promise.

What then is the woorde wherunto circumcision is added?
The Lord in the .19. of Genesis promiseth that he wil bee the
God of Abraham, and of his seede: he requireth of Abraham,
that he shold belieue this promis. He commaundeth him to
walke before him, & too be perfect: that is too say, too preferre the
obedience of him before all thinges, and too keepe sayth and a
good conscience. Unto this promis & couenant betwixt them,
God hym self added outward circumcision, to the intent that
there shoulde bee in Abrahams fleshe, a witnesse of the coue-
nant betwene God and Abraham. For the Lord saith: This
is the couenant that thou shalt obserue betwene me & thee,
and thy seude after thee. Every male childe among you shal-
be Circumcised, & yee shall cut of the foreskin of your priu-
ties, that it may bee a signe betwixt mee and you. &c.

Wee see heere how the promis goeth before, and the com-
maundement of the signe followeth after: how the signe is pre-
scribed, & the beliefe of the promise exacted, according to the
forme of the couenant. Wherupon it is gathered, that there
are fourre things in circumciō. That is to wit, the promis,
the commaundement of God, the visible signe, and the beliefe
of the promis, which the promis requireth of necessitie. And
these fourre thinges are too bee looked vnto in Circumcision,
which must be included in the definition thereof in this wile.
The circumcision of the flesh commaunded by god, is a cutting
off of the foreskin of a mannes priuities, wherby God confir-
meth

E. y.

meth

5
13 14

On New yeeres day.

neth his couenant made with man, a man on the other side
being warrated by this record of gods fauor, raiseth vp him
self with lively faith. Therfore doth Paule in the iij. to the
Romaines call circumcision, the seale of the righþeousnes that
is by faith. For it is (as it were) an outward sealing vp of þ
promise of Gods free fauour. For the same cause Stephen in
the actes of the Apostles termeth Circumcision by the name
of a Testament. Then for asmuche as the promise goeth of
necessitie before, & faith followeth after whiche hath an eye
to the promise: the couenant runneth indifferently on both
sides. Circumcision is on the partie of God that promiseth, &
on the partie of man that receyveth the promised grace by
faith: which faith of the promise is confirmed by an outward
signe. And this is the true meaning of Circumcision. Nowe
are two other things of necessitie to bee added. The one is,
why the Lords wil was to haue that signe in the member of
generation. The other is, why the same continueth not now
also, seeing the promise is euerlasting.

The cutting of the foreskin of that member whiche is the
instrument of generation, signifieth first, that our whole na-
ture, (as it issueth frō Adam,) is altogether corrupted. Se-
condly it signifieth, that the same is to bee shredded and cut
of. For flesh & bloud cannot enter into the kingdome of hea-
uen. Thirdly it signifieth, that the promised seed shoulde come
whiche shoulde bring a new birthe, wherein men shoulde bee
borne the children of God. And so if yee looke vpon the gene-
rall reason of Circumcision: it is a testimoni and sealing vp
of grace. If yee looke vpon the meaning: it is a mark wherby
we are put in minde of our nature, whiche is corrupted and
to bee cleansed. If yee look vpon the outward societie or felow-
ship of men: it is a badge or cognizance, wherby the Churche
is discerned from heathenish assemblies.

But why continueth not Circumcision stil now also, sith
the promise is not yet ceased? Because that by Circumcision
was signified that one thing was to bee performed which is
now

On Newyeeres day. 35

now performed, namely the scide of the woman, which is Christ our Lorde borne of the most pure blood of the virgin. Wherfore albeit that the thing it selfe which was promised do continue; yet Circumcision the signe therof is chaunged into Baptyn: that like as Circumcision was a figure of Christ to come: so Baptyn is a witnessse that he is come. He therefore that will will bee circumcised, looketh for Chrys to come, and belaueth not that he is come alredy.

By these things which I haue nowe spoken of Circumcision, it is easie to judge what is the meaning of the Sacramentes, as well of the newe Testament as of the olde. For like as in Circumcision there mate four things, viz promis, commaundement of the signe, the vse of the signe, and the beliefe of the promis: So in the meening of every sacrament, the same things must of necessarie mate: namely that a godly Sacrament bee a viible signe commaunded and ordained by God; wherby like as God beareth recorde of his promis unto men: so man accepting the signe, doth on the other side professe his faith towardes GOD, and confirmeth the same with the vse of the signe and by thinking vpon it. Now bee it in every signe, the singular likeliness of the signes unto the thing signified by them, is too bee considered. For example: the likeliness of Water in Baptyn unto the thing signified therby, is this. Like as water washeth a man outwardly from outward filth: so the blood of Christ washeth our consciences inwardly from deadly works. And so of all other sacraments.

But why was Chrys circumcised, seeing he is exempted from the number of sinners? This doth Paule expound to the Galathians, when he sayth: when the fulnesse of time was come, God sent his sonne borne of a woman made subject to the Lawe, that he might redeme thole that were vnder the Lawe. Wherefore as he was borne for vs, so also was he circumcised for vs. Neither was it his wil to abolish circumcision, before he had made his perfect sacrifice vpon the altare of the Crosse; by whiche doing, he bare witnessse that

C. sy.

Circum-

5
13 14

On Newe yeeres day.

Circumcision was a sacrament ordyned by God.

Now are a few things to bee added concerning spirituall Circumcision, which in the scripture is called the Circumcision of the hart, made in spirit and not by hand, which is signified by the outward Circumcision, as a thing invisible by a thing visible. Of this the Lord giueth commaundement in the tenth of Deuteronomy. Cut of the forskin of your harts, and harden not your necks any more. But in the third to the Phillipians Paule most plainly of al defineth this spirituall Circumcision, where he sayeth: we are the Circumcision which worship God in spirit and bost of Christ, and put not our trust in flesh. In these wordes of Paule, two things are too bee considered. The cause and the effect, or the active Circumcision, and the passiuue Circumcision. The cause is Christ himselfe: and consequently the active Circumcision, is that whereby the sonne of God cutteth of, whatsoever sinne and cursednesse is in vs: which Circumcision is felt in all the godly sorte of all ages. The effect or passiuue circumcision, is that whereby the regenerate sorte do daily more and more cutte of the reliques of sinne, and give themselves too newnesse of life, shredding of all vices as much as may bee. But Paule in most godly order distributeth the effectes, & maketh three sortes of them. One is that we worship God in spirite: another is that we boast in Chryst: The third is that we cast away the trust in fleshe, by denying our selues. The effect that is set last in place, is the first in order of consequence, next which followeth the second, and lastly that which was set in the first place.

Therefore we must circumcise all our members as wel inward as outward. Inward, as the mind, the hart, the will. The mind is to bee circumcised by casting away of errore, and by getting the true knowledge of God. From the heart must all sinful thoughts bee cut of. The wil must bee circumcised, by conuerting unto God. The outward, such as are the ears, the eyes, the lippes, the nose, &c. So as now they may

no

On Newe yeeres day. 36

no more yelde obedience vnto corrupted nature, but obey
the spirit of regeneration.

¶ Of the second.

Children were wont to haue their names giuen them in their Circumcision, as they haue them now giuen them in their baptism. Then too the entent they might bee witnesses of their circumcision, and now too the intent they may bee signes of the baptism bestowed vpon them. And therfore as often as wee hear our selues named, wee must call to minde the couenant that wee haue made with God in our baptism. And so after the maner of other children, Christs name was giuen him in his baptism, and he was called Jesus.

Names were wont to bee giuen too children, either at the pleasure of men: and that was sometimes by meanes of kindred and alliance, sometime for the vertue of noble men, sometime vpon chaunce, sometime vpon affection: or at the commaundement of God: and that not without some representation of a thing eyther past or to come. For God who can not bee deceyued, doth not giue names too things without cause why.

Why then was the Sonne of the virgin named Jesus? For the office sake whiche he shoulde haue in the worlde. For thus sayth the Angel by the comandaumente of God in the firste of Mathew. Thou shalt call his name Jesus, because hee shall deluyer his people from their sinnes. For Jesus is as much too say, as, Saviour. The Angel added the kinde of saluation, namely from sinne: and so consequentlye from death, damnation, Gods wrath and hel. Wherevpon it must needes folowe that hee pacifieth the Father, restoreth the Image of God, and rewardeth the beleuers with eternal life. For all these things are ioyned with forgiuenesse of sinne. Now bee it too the intent wee may more certainlye keepe in minde the vse of this name Jesus, I wil reduce it into four respectes.

C. iij.

The

5
13 14

On Newyeeres day.

The first is, that it putteth vs in minde, that we are forlorne if it were not for this Iesus, that is to say, this Sauour. And therfore it putteth vs in minde of our sinne, and of repentance.

The second is, that it pointeth vs to the fountaine of salvation. For hee that wil bee saued, must nedes draw out of this wel. And so we are admonished therby to beleue vpon this Sauour.

The third is, that it is our comfort agenst dispair, agenst the greatnesse of sinne, agenst repining, agenst particularitie, and agenst the power & strength of the Deuil. And hereupon groweth the ground or establishment of faith.

The fourth is, that it putteth vs in mind of obedience and thankfulness, that throughte our owne default we fall not from the saluation purchased for vs by Christ, to whom we glory for euer and euer. Amen.

The Gospell on the day of Epiphanie.

commonly called Twelft day.

The Gospell. Matth. ii.

Hei Iesus vvas borne in Bethleem a Cittie of Ievvrye, in the time of Herode the King : Beholde there came vwise men from the East too Hierusalem, saying : vwhere is hee that is borne King of the Ievves ? For vve haue seene his Starre in the East, and are come too vvoorship him. VVhen Herode the King had heard these things, hee vvas troubled and all the Citie of Hierusalem vwith him. And vwhen hee had gathered all the cheefe Preests and Scribes of the people toogther, hee demaunded of them vwhere Christe shoulde bee borne. And they sayed vntoo him : at Bethleem in Ievvrie. For thus it is vwritten by the Prophete. And thou Bethleem in the land of Ievvry, art not the least among the Princes of Iuda : for out of thee shall come too mee the Captaine that shall gouerne

uerne my people Israel. Then Herod (vwhen he had priuily calld the vvise men) enquired of them diligently vwhat time the Starre appeered: & he bad them go to Bethleem, and sayd: Go your vvay thither, & search diligently for the child. And vwhen yee haue found him, bring me vvoord ageyn, that I may come & vvorship him also. VVhē they had heard the King, they departed: and loe, the Starre vvhiche they savv in the East, vvent before them til it came and stooode oner the place vwherein the Childe vvas. VVhen they savv the Starre, they vvere exceeding glad, and vvent intoo the house, & found the Childe wth Mary his moother, and fel dovvne flat, and vwoorshipped him, and opened their treasures, and offered vntoo him giftes: Golde Frankincense, and Mirre. And after they vvere vvarned of God in sleep (that they should not go ageyn too Herode) they returned intoo their ovyne countrie another vvay.

The exposition of the text.

Etis feast is called in the Churche, the Epiphanie of the Lorde, that is to saye, the appearing of the Lorde. For after that the feastes of the comming and birth of the Lorde were celebrazed by the Churche, it seemed god vnto the holy Fathers, to put to this feast also, that they might instruct the Churche of the sundry sortes of the Lords appēring in the fleshe. And they alledge fourre reasons why they call this feast Epiphanie. Whereof the first is, that as this day Christ appēred to the wise men that sought him by the leading of a Starre. The seconde is, for that as vpon this day nine and twentie yeeres after his birth, his glorie appēred in Baptisme by the witnesse of the father speaking frō heauen in this wise: This is my beloved sonne: and by the visible appēring of the holy Ghoste vpon him. The thirde is, for that the same day twelue moneth after his baptism, his glorie appēred at the mariage, by turning water into wine. The fourth is, for that in the xxx.

E.v.

yere

5
13 14

On Twelft day.

yeere of his age, his glorie appéred agayne in feeding fwe
thousande men with seuen lounes of bread. All these appé-
rings make too this end, both too proue Christ too be the true
Messias and sauioz of them that believe in him, & too stablish
assured faith in vs, that wee shoulde certainly assurre oure sel-
ues too obtaine saluation throught him. And thus muche con-
cerning the cause of the feast. Now let vs go in hande with
the Gospel it selfe, whiche conteyneth the storie of the firste
kinde of Christes appéarings: namely howe hee appéared too
the wise men, that is too say, too the Heathen, too the intente
we may know that Christe with his benefits belongeth al-
so too the Heathen. The summe of the exposition of this Gos-
pell, is that the wise men came too Hierusalem too seeke the
new borne King: and that when they found him not there,
they kept on their way, following the guidance of the Starre
which went before them, til they came in Bethleem, where
they finding the Childe, honored him, and offered him gifts.
After the doing whereof, at the warning of God they return-
ned into their cuntrie by another way. In this Gospell wæ
wil intreat of two places: whiche are.

- 1 The storie with his circumstances and lessons whiche
are many.
- 2 The vse of the storie, and the spirituall signification of
the wise mens offerings.

¶ Of the first.

Many are the circumstances of this preset storie of which
every one conteyneth peculiar doctrines and instruc-
tions. When Christe was borne in Bethleem in the time of
Herode, the wise men came from the East to worship the
new borne king. Her come thre things to bë weyed. The
time, the state of the wise men, and the ende for whiche they
came.

The time is expressed, when it is sayde, in the time of
Herode. For the scepter had ceased from Iuda, (and accor-
ding

dyng too the Prophesies) Chryſte was too bē borne. Thys conſerring of the prophesies concerningyng the birth of Chryſt and the tyme wherem hee was borne, as it conſuteth the Jewes which looke for him ſtill too come: ſo it conſirmeth the Faythe of the godly, that they may auſſure them ſelues, that this ſame whome the wiſe men ſeeke, is the verie Mefſias. The ſecond is, the ſtate of the wiſe men, that they were not of the Jewes, but of the Gentiles. Wherby we leaue that this new king borne in Bethleem, perteneth alſo to the Gentiles, who by the example of the wiſe men, are admoñiſhed to ſake and too woꝝhip Chryſt.

Moꝝeouer, theſe wiſe men were caſled Magi: by which termie is ſignified the ercellencie of their dignitie and office. For Magus is an Hebrew word, and taketh his name of conſidering and teaching: Which twoo things pertained cheſtly too Kings and Preſtles: whereupon the Persians caſled their Byngs and Preſtles, Magi. What are we taught haereby? Chryſt lyeth in the maunger diſpiled of his owne people: and the Magies beeing Heathen men borne, come too woꝝhip him. Wherby is ſignified, that although Chryſtes kiŋdombe bee not of the world: yet is it a mighty and gloriouſ kiŋdombe, or rather a heauenly kiŋdombe, which many ſhall acknowledgē, and not bee offendē at the bale countenance thereof too the outward ſhew in the world.

The ſecond circumſtaunce is, that the wiſe men come to Hierusalem, and there ſeeke for Chryſt that was newly borne. The Jewes which had the bookeſ of the Prophets in their handes, and unto whome the woꝛde of God was committed, ſtoode ſtill careleſſe and neuer ſought for Chryſt. And in y mean while, thoſe ſought him who (by their iudgement) pertained not too the Church. But where ſought they him? In the princely citie Hierusalem. Whither when they came & heard nothing of this king, their faith was not a little diaken: but yet neuertheleſſe they rayſed vp them ſelues by the ſigne. For they ſayd: We haue ſene hys Starre, Doubt leſſe

5
13 14

On Twelft day.

leſſe they had learned out of the Relickes of Daniels Schoole,
that when Chryſt ſhould bee borne, then ſhould ſuch a Starre
ſhew the time that hee was borne.

The thirde circumſtance is too bee conſidered with heede :
for it ſheweth what maner a Byng Chryſt is. For as the
Maunger in which he lay, argueith that his kingdome is not
of this world : ſo the Starre appearyng from heauen, decla-
reth him to bee a heauenly King. And like as the Maunger
ſheweth him too bee bale in the ſight of the worlde : even ſo
the Starre ſetteth out the maihouette of his kyngooerne for vs
to beholde, to the furtherance of our faith, leaſt he ſhould be-
come despible vnto vs through the leud and malitious diſ-
daue of his owne countrey folke, which continuing ill in
their ignorance, doo persecute Chryſt vntoo this day.

Some men demaunde heere what maner a Starre that
was ? And diuers men deeme diuerſly . But thys is many-
felle : that it differeth in th̄e propreties from other continu-
ing starres : that is to ſay, in place, in mouyng, & in bright-
nelle. In place, for that it was the lowest parte of the aire :
for otherwife it coulde not haue ſhewed the direete way too
them that traualied by it. In mouyng : for that it moued not
circlewile, but went right forwarde, as a guide of the way,
none otherwile than the cloude and pillar of fire went be-
fore the people of Iſraell at their going out of Egypt. The
brightnelle of it maketh a diſference alſo, bycauſe other
Starres ſhine onely by night : but this gaue light euuen in the
broade day. It was not therfore a naturall and continuing
Starre, ſuche as are in the ſkye. What then ? Was it a Co-
met or blazing Starre ? It appereth that it was like a comet:
but out of dout it was an Angel of God, as Epiphanius testi-
fieth. For he appeared in the ſhape of a Starre, both too ſhewe
that Chryſtes kingdome is heauenly, and too open Chryſte
the true Starre and crelſet, who alonely bringeth man out of
the kingdome of darknelle into his owne gloriouſ kingdom
by holding out before hym the crelſet of his worlde, and by
light-

lightning mēs harts w̄ his spirit. In cōsideratiō wherof Za-
charie calleth christ ȳ riser frō on high, & the lightner of such
as sit in the shadow of death. And John: He was ȳ true light
that lightneth euery man whiche commeth intoo this w̄rld.

The fourth circumstance is of Herode, and all the citie of
Hierusalem. Herode vvas troubled, and all Hierusalem vwith
him. Herode feared lest the kingdome shold b̄e transferred
from him vnto the new borne king. For hee vnderstoode not
that Christes kingdome shold b̄e heauenly, and not of this
w̄rld; in whiche respect the churche singeth: D̄ enemy He-
rode, wherefore fearest thou? the King that giueth power to
reigne in heauen, of worldly kingdome dothe not men b̄e-
rēue. The vnthanklesnesse and sluggishnesse of the people
of Hierusalem is noted, who b̄eing broken with werinelle
of euils, had cast of the hope of the redemption and saluati-
on that was promised them. They had leuer too liue in bon-
dage with wicked Herode, than too receiue their new King,
that brought them everlasting freedome. But suche is the
corrupted nature of men, that they iudge it better for to keep
still some quietnesse of the fleshe, than with any perill too re-
ceiue Christe the authour of saluation.

The fifth conteineth the counsel of Herode & the Preſtis
together, with the prophecy of Micheas the prophet. Herode
b̄eing other wise a despiser of religion and of the prophecies,
is now troubled, & maketh inquisition where Christe shold
b̄e borne. For as soone as hee heard the demaund of the wise
men, by and by he conjectureth, that that king of whom they
enquire, was the Mællias promised in old time by God. But
what do the Preſtis? Although they anſwere sincerely out
of the scripture, bringing abrode the testimonie of Micheas:
yet notwithstanding they afterward like madde men bend
them selues with might and maine ageinst the Scripture.
For the vngodly make muche of the Scripture, as long as it
ſeemeth not too b̄e againſt their affections. But when it ac-
cuseth them of sinne, when it cutteth their combes, when it
ſetteth

5
13 14

On Twelfth day.

setteth death and damnation before their eyes, and finally when it attempteth any thing agenst enured manners, doctrine, and traditions : then by and by the vngodly fret at it : then is Chrsit no more acknowledged : then is hee called a rayler. Our Papists now a dayes doo with vs confesse, that Christe the onely begotten sonne of GOD tooke vpon him the nature of manne, and that hee is one entier person consisting of two distinct natures. But if we come once too Christes office, and avouch him too bee the onely Iesus, and the onely Christ, the onely Sauour, the onely high Prest & intercessor, & that no man can be saued, but he y is iustified through the onely faith in hym : Then they chace, because their manners, doctrine and traditions, can not stande with this office of Christ. And therfore they partly corrupt the scriptures, and partly reiect them, and persecute with fire and sword such as teach Christ sincerely & purely, like the Scribes & Prelates, who haue at the firste with Simeon and Anne, haue answered sincerely : and afterwards like mad folkes haue cast of the faith of Christe, and persecuted him by their ministers. And so it is not inough, that the Papists agree with the pure Doctours in the first principles : but they ought too haue a constant agreement with them in the whole foundation, and in all the articles of the Faith. Let vs not then serche the Scripture too our destruction, like as Herode did : neyther let vs looke vpon it negligently, as the Scribes and Phariseys did, v^t to dw in da^d shew a way, howbeit such a way as they them selues walke not in : wherein they are like too the shipwrightes that made the Arke of Noe, and yet perished them selues when they had done. But I^e and his houle olde was saued, as the wise men are saued her, where as the Scribes and Prelates doo perishe. But let vs searche the Scripture with Simeon and Anne, Mary, and others, who therby attayned saluation.

Few let vs in few words peruse the propheticie of Micheas. For thus he sayeth : And thou Beithem of the lande of Iuda,

On Twelveth day. 40

Iuda, art not the least among the princes of Iuda. For out of thee shall come the captayne that shall seede my people Israel, and the foorth comyngs of hym are from the beginning from the dayes of euerlastyngnesse. This testimonie of Micheas teacheth many thyngs concerning Chryste. Firsly, it poynteth out the place of his birth. Secondly, it sheweth his office, which is to play the gouerner in Israell, to feede his people. Thirdly, it sheweth his incarnation, wherby he was borne a very man. For when he sayth from the beginningnyg: he sheweth Christes incarnation, who was promised from the beginning of the worlde, that in hys tyme he shold bee borne after the fleshe. Fourthly, when he sayeth from the dayes of Euerlastyngnesse: he signifieth the nature of hys Godhead, wherby he was before the creation of the worlde. Fiftly he sheweth, that he is one person, consisting of two natures. For when he sayth, his fourthe comynngs: this word of the plurall number perteineth to the natures both of his Godhead and of his manhood. And the word (hym) beeing of the singular numbre, doth couertly declare the unite of the person. And so we see how the prophet hath ioyned togidher the cheste Articles of our faith, which are vttered by others more at large.

The sixthe circumstaunce is of Herodes wylynnesse: who when he thought hee had dealt moste wylsely, played moste the scole. For ther is no wisdom, there is no wiliness, there is no counsel agenst the lord. He calleth the wise men unto him priuily, as though he hadde loued the newe borne kyng as they dyd: hee enquireth the tyme of the apperaunce of the Starre, as though he had ment too bee more assured of the Messias thereby: hee wylleth them that when they had founde the chylde, they shoulde bryng hym woorde, as though he hadde bin mynded to worshyp hym as well as they. See howe sore the fforde Herode sweateth heere. But as for the counsell which was chese in this behalfe, neither hee nor the Jewes followed. If soz honor sake he had sent

5
13 14

On Twelth day.

sent some of his seruaunts with the wise men to wayt vpon them thither, it had bene a very easie matter to haue founde the chylde. But God sotted them in thyz owne deuises. At this day (yea many yeres togither) the Papists haue sought to destroy the true religion. But God made them such scoules in their own deuises, that they haue not been able to destroy so much as that one man Luther. Hereby we may learne, that God is the keper of his church, and confoundeth the deuises of the vngodly, according to the first Psalmie.

The. viij. circumstance is of the offerings of the wise men, who hauing found Chyrl, offered gifts to him as king of the Jewes, Gold, Frankincence, and Myrr: which surely were such giftes as that land had great store of. Hereby wee may learne twoo things. The one is, that we which do homage vnto Chyrl, ought to bestow somwhat of our substance to the maintenaunce of the ministerie. The other is of Gods prouidence: who by this gift (as it were with conduct money,) prouided before hand for the new borne babe & his parents, against they shold flee the Countrey: whereby we may learne, that God will not for sake his Church.

The. viiiij. circumstance is, that the wise men beeing war ned in their sleepe, returned into their countrey by an other way. By which deede both Herode was beguiled, and also God declareth, that he hath care of his people, euен when they bee a sleepe.

¶ Of the second.

E very one of the circumstances of this storie, do minister some kinde of Doctrine to the Church, as we haue seene. And nowe as appertainyng to the generall use thereof, we may learne twoo things of the wise men. Whereof the first is to seeke Chyrl by the guidyng of the Starre. The other is to offer giftes vnto Chyrl when we haue found him. We followe the guidance of the starre with them, when we set before vs the onely word of God, to bee a lanterne to our fete,

On Twelfth day.

41

sute, and seeke him in his woorde: And when we haue found Chryſt, we offer presents too him, as the wiſemen did: Gold Frankincense and Myrrhe. When we yeeld vnto him gold, that is to ſay, a pure faith and a chaste life: Frankincenſe, that is to ſay, Confefſion, Invocation, and thankſgiuryng: Myrrhe, that is too ſay, pacience vnder the Crosse, and in affliction. Furthermore vntoo Mary (that is to ſay, the Churche of Chryſte and the minifterie of the woorde: and vntoo Joseph, that is too ſay, vntoo thofe that bee the cheeſe rulers of the Church) we muſt offer gifts, that is to wit, we muſt further the miniftry with all our power and abilities, that the church may bee in as god ſtate as may bee in this world, through Chryſt Ieſus our Loꝛde, to whome we glorie for euer. So bee it.

The firſt Sunday after Epiphany.

The Goffell. Luke. q.

AND vwhen Ieſus vwas twuelue yeere olde, they vwent vp too Hierusalem, after the custome of the feaſt. And vwhen they had fulfilled the dayes: as they returned home, the chylde Ieſus aboade ſtill in Hierusalem, vnknovvynge too hys father and mother, for they ſuppoſed he had bin intheir companie, and therfore came a days iourney and ſoughte hym among their kynſfolke and acquaintaunce. And vwhen they founde hym not, they vwent backe ageyn too Hierusalem and ſoughte hym. And it fortuned after three dayes, that they found him in the temple, ſitting in the middes of the Doctours, bothe heering them, and poſing them. And all that herd him, maruelled at his vnderſtanding and anſwers. And vwhen they ſavve him, they vvere aſtonied: And his mother ſayd vntoo hym: Son, vwhy haſt thou thus delt vwith vs: Behold, thy father and I haue ſoughte thee

F.j. foro-

5
13 14

j. Sunday after Epiphanie.

sorowring. And he sayde vntoo thē : Hovv is it that yee sought mee? vist yee not that I must go about my fathers businesse? And they vnderstood not that saying that he spake too them. And he vvent vwith them and came too Nazareth, and vwas obedient too them. But his moother kept all this saying in hir hart. And Iesus encreased in vvidome and age : and in fauour vwith God and men.

The exposition of the text.

This text is part of the storie of Christes doings, & it conteryneth what he did the .xy. yéere of his age: that is, that he gaue as it were a certaine tast of his vocation, by disputing & reasoning with the Doctors of the law. But what þ Lord did from the time that he was offered in the temple, vnto the .xy. yéere of his age: & what he did from the sayde .xy. yéere vnto almost the .xx. yéere of his age: the holy scriptures make no mention at all. And therfore it behoueth vs not too know it. For it is ynough for vs to know these things which it was Gods will too vtter, as the which do instruct vs in the knowledge of God, & in true godlinessse. Wherfore leauing those things which idle monkes haue written, concerning the infancie and childhode of Chryst, we will expounde this present gospell, according to the grace which the Lord shall gine mee.

Now the summe of this storie is this. Christ being twelue yéeres old, goth with his parents to Hierusalē at the feast of Easter. Who bēing lost in returning homward, is sought for & founde among the doctors; and bēing blamed by his parents, he defendeth himself by the commaundement of their superioꝝ, namely of god, that it behoued him too go about his businesse: and so he went away with them, was obedient too them, profited in wisdome, and grew in age and fauor with God and men. Hereof are fourre poyntes.

1. The example of Mary, Joseph, & Chryst going to Hierusalem is set before vs.

2. The

j. Sunday after Epiphanie. 42

- 2 The trial of Mary & Joseph by y losse of the child Jesus.
- 3 The care and duetie of parents toward their children,
the obedience of children on the other side towardes
their parents.
- 4 The growing of Chryst in wisdom, age, and fauour.

¶ Of the first.

¶ And vwhen he vvas twelue yeres old, they vwent vp to Hierusalem, after the custome of the feast. ¶ Here first of all I must warne you of certeine things concerning the feasts of the Jewes, And afterwardes, the example of Joseph, Mary, and the childe, is to bee looked vpon. God in the olde Testa-ment ordeined many and sundry feastes, to put his people in mind of his benefites bestowed vppon them, to instructe the rude, and to keepe them all in the true worshipping of God. Yet were not al feasts a like solemne. Dayly were sacrifices made both morning and euening. Every weeke they seventh day was kept holy. Every moneth had his peculiare feast. Moreouer thre solempne feasts were kept every yere.

Day by day morning and euening were oblations made, in remembraunce of the euerlastinge worchippe due vnto God. The godly added prayers therunto, calling to minde y promise of the seide of whiche they fastned their eyes by faith in all their oblations. In place herof, the churche hath substituted morning prayer and euening prayer.

Also every seventh day of the weeke, was celebrated the memoriall of y creation of thyngs, with sacrifices & thanks-
gyuyng added thereto. In place wherof, the Churche hath substituted the first day of the weeke in memoriall of the second creation, that is to say, of regeneration, whiche is made by the Lords resurrection that hapned the firste day of the weeke: and therfore of the Apostolike Churche, this day is called the Lords day.

Every moneth in the beginning of the moneth, that is, in the newe Moone, a feast was kepte in memoriall of pcc-

F. G. seruation.

5
13 14

j. Sunday after Epiphanie.

seruation. For it was Gods will, that as often as they saw
the moone kepe hir accustomed motions in gyuyng lyghte,
they shold render thanks vnto God for the whole benefite
of his gouernement: And therfore ordeined hee this feast of
Newe Moones. Although the Christians bee not bounde too
this feast: yet notwithstanding it behoueth vs too bee no leesse
thankful too God, than the godly Jewes were.

Euery yere they had thre solempne feastes, which are the
Passeouer, the Pentecost, & the feast of Tabernacles. The
feast of the Passeouer or Easter, was instituted in remem-
braunce of the deliuernace from bondage of the Egyptians.
Pentecost, which we call Whitsontide, in remembrance of
the lawe giuen in mount Zina. The feast of the Taberna-
cles in remembrance of the dwelling of the Israelites in the
wildernesse soþte yeres in Tents: that by this ceremonie
they might call too mynde the whole benefit of their delyuer-
ance out of Egypt. In stede of these thre Jewish feasts, þ
Churche hath substituted Easter, in remembrance of the
Lordes Resurrection: who hath deliuered vs from the bon-
dage of the deuyll. Whitsontide, in remembrance of the co-
firmation of the Gospel, by sendyng the Holy Ghost in a vi-
sible shape, and by the wonderfull gystes of Tungs, and
the Wythe of the Lord (commonlye called Christmas)
in remembrance of Chryst, gyuen and deliuered vnto vs.

Besides thys, in those thre solempne and yerely feastes, al
that were of male kinde, were bound by the law of Moyses
too come too Hierusalem. Unto whiche law Joseph, and the
chylde Jesus doo heire submit themselves, as well too satis-
fie the law, as also (by their exâple) too stirre vs vp, too reue-
rence the ministerie and godly ceremonies, which it becom-
meth the godly too obserue, bycause they are a certayne
scholemaysterlyp and Disciplyne profitable too preserue
Religion.

Howbeit there is a difference too bee put betwene the
Ceremonies instituted by the authoritie of God, and those
that

j. Sunday after Epiphanie. 43

that are instituted but for grauitie and orders sake. To the keeping of the one, we are bound by gods law. For Chryſt requireth of vs, that we shoulde bee every one of vs once baptized, that we shoulde oftentimes bee partakers of hys holy Supper; and that we continually heare his word. But mens Ceremonies binde not in ſuche wiſe: ſo as stubborne, contempt, and offence bee away.

Therefore like as in this place we haue, that Mary, Ioseph, and the child Iesus did with singular reverencie obſerue the feaſtes and Ceremonies of the Jewes: ſo let vs learne to ſet much by our ceremonies, and to bee at them with a god will, and by our god example to allure others to obedience and godlyneſſe.

¶ Of the ſecond.

AND vwhen they had fulfylled the dayes; as they returned home, the chylde taried behinde at Hierusalem. &c.
Here the Euangelist beginneth to deſcribe the triall of Ma-
ry and Ioseph. In which triall there bee many circumſtances
to be waryed. The firſt reciteth certaine occaſions of this tri-
all. The ſeconde deſcribeth the triall it ſelue, and the croſſe of
Ioseph and Marie. The third declareth the doing of them in
this triall. The fourth conteineth comfort.

The firſt occaſion is ſhewed in theſe wordes: The chylde Iesus taried behinde in Jeruſalem. Wherefore (wilt thou ſay) did he not make his parentes priue to it? Firſte that he myghte do them to understande, howe he was not the ſonne of Marie only, but of GOD alſo, which is more: and therfore he had not ſo great regard of the parent his mother as of his everlaſting father. Secondly, that by hys owne example he myghte tauehe children, that the aduife of their parents is not to bee waited for, where obedience to be performed to God is in hande. For there is more due unto God, than to father and mother. Thirdly, he myght admoniſh his parents of greater diligence: yea and al that haue children to bee moze diligent, & he defull in keepeing þe paue-

ſt. IV.

¶

5
13 14

j. Sunday after Epiphanie.

or gage that is put into theyz hand by God. Fourthly, that Mary and Ioseph themselves beeing warned by this chal-
sing discipline, should earnestly bethinke themselues, what manner of ones they were of their own nature: that is to say, that they were slouthfull & negligēt, and not discharging their dutie in all poynts.

The seconde occasion is shewed when it is saide: And his parents knew not therof. Heere the negligence of Jesus pa-
rents is blamed openly, which negligence was no lyght sin,
and therfore it became no small crosse in the Virgins hart.
For shē felt hir harte touched with a pice of the sworde,
wherof saint Simeon made mention the twelvth yere be-
fore. Shē thought in hir selfe that so greate a treasure was
committed to hir of God to the intent shē should looke wel
to it: & shē compared hir miserie to the miserie of Eve. For
lyke as she being seduced by the Deuill, did cast away man-
kinde: so the virgin thought, that she by hir negligence, had
lost the Sauour that was promised to the worlde.

The third occasion of this triall & crosse is shewed, where it is sayd: thinking he had bin among the compānie: For of
negligence springeth error.

Yet foloweth there an other harder triall and Crosse.
They sake for Jesus whole thre dayes, and fynde him not.
He is lost and not founde ageine among his kinssolk: sure-
ly a greuous crosse. He is lost, and not found among theyz
acquaintance: this is a grieouseler crosse. He is sought thre
dayes, and not founde at all: this is the grieouest Crosse
of all.

But what doth that most pensiue creature Ioseph, & that
most sorrowful virgin Mary in this most bitter crosse? They
come back agein to Hierusalem, and entryng in into the te-
ple, they fynde him whom they had lost, sitting among the
Doctors in disputing. Heere againe they conceiue comfort,
and are deliuered as it were out of the darknesse of hell, as
soone as they sawe the chyld Jesus,

These

j. Sunday after Epiphanie. 42

These things are written for our learning and comforste. For euen in likewise happeneth it vnto vs in our triall and crosse: we lose our most precious treasure Chyſt. By what occasion: by negligence. We heare not his word, we cal not vpon him, we ſeldom uſe the sacrament of his ſupper, and finally, we occupie our ſelues in no exercises of godlyneſſe. Upoñ this negligence enſueth errore. For we ſlippe out of one ſin into another, & out of one heretie into another. Out of theſe at length ſpringeth an euill conſcience, which bringeth forth deſpair. What is too bee done in theſe miſeries? Chyſt is too bee ſougheſte. He alone is able to remedie theſe miſcheueſ. But where I pray you is he to bee ſougheſt? among our kinred and aquaintaunce? So, not ſo. Where then? In the holy citie Hierusalem, that is too ſay, in the churche. Among whome: among them that haue the word. Whe thou haſt heere ſouđ Chyſt whom thou hadſt loſt, thou muſt keepe hym by faith, by calling vpon him, and by holy conuerſation, leaſt hee forſake thee againe, and ſo thou periliſ by the loſſe of Chyſt, as Judas diſ.

¶ Of the third.

Because the doing of Joseph & Marie, putteth vs in minde of the care and dutifulneſſe of parents towards their childeſ: and in likewise the doing of the childe Jesuſ, admiringeth vs of the dutie of children, and of their obediance towards their parents: I will therfore ſpeake of them bothe, howbeit ſomwhat brieſly, becauſe y ſame thing is wroght too bee taught more exaſtly in the Catechisme.

Therefore on the parents behalfe, I thinke theſe admiringements ensuing to be neceſſarie.

First let parents beare in minde, that the cauſe why they bryng forth chyldeſen, is y their children ſhould be Citizens of the Churche, and that they ſhoule togyther with them worſhipp God, and that whēſoever theſelues ſhal fal a ſleepe in the Lorde, they may leauē worſhippers of God in theyr

F. iij. rōmes

5
13 14

j. Sunday after Epiphany.

romes. I woulde God ther were many that woulde think
thys earnestly.

Besides this, let them persuade themselues, that al their
laboure is losse, but if they bring vp their children in the
feare of God, & oftentimes call vpon Gods helpe, ageinst so
many snares which the diuel layeth for the tender age. Ther
hēre many complain of the disobedience of their children: but
they marke not that they are punished by God, for that they
would make their children god without the blessing of the
Lord, which they seldom call for in god earnest.

Thirdly let them consider how noble a thyng a childe is,
whom God himselfe hath shaped in his moothers wombe,
nourished, brought forth into the light, and endued with bo-
die and soule, to the intent he shoulde (as it were in a table) re-
present God his first paterne.

Fourthly, let them know, that these things are too be delt
withall in order. Unto the body, nourishment, bringing vp,
apparell, and sometime correction, that they may kepe their
children in awe. Unto the soule they owe doctrine: and that
of two sortes, namely of Godlinesse & of ciuitie. By the one
they shall kepe a god conscience before God: by the other
they shall obteine a god report among men. For these are
the two things that we must cheefly seeke after in this lyfe.
Paule comprehendeth them both, when he sayth: Yee parēts
bring vp your children in nurture and awe of the Lord.
Whiche is confirmed by the deede of Tobias, who instructing
his sonne sayth: All the dayes of thy life beare GOD in thy
minde, and beware that thou consent not unto sinne. Here
first he comendeth unto his son the study of godlynesse: and
secondly he chargeth him that he consent not too sinne: that
is, that he givē not eare too such as intice him to sinne. And
so he requireth of his sonne, a certeine holy ciuitie.

Last of all, let parents consider how many sinnes they co-
mit and heape one vpon an other, which do not their dutie
in bringing vp their children as they ought to do. First they
trans-

ij. Sunday after Epiphanie. 45

I trāgresse h̄ law of nature, which telleth al men ȳ their due-
tie is to bring vp their children godlily & honestly. Secondly
they sinne agenst God: For they despise the commaundement
and authoritie of God. For he commandeth that chil-
dren shold bē brought vp godlily and honestly: and he is a
despiser of GOD, that refuseth to do as he is commanded.
Thirdly he offendeth agenst his owne estimation. For gods
wil is, that parents shold (after a soþ) bē in his sted, so far
forth as perfeyneth to outward discipline. But they make
small account of this dignitie, who neglect their dutie.

Upon these sinnes ensue many punishments both ghostly
and bodily, as well in the parents as in the children, yea and
in all the posteritie.

Now, what maner of duetie children owe to their parens
the example of the child Jesus sheweth evidently: so that it
needeth not greatly to seeke precepts from elsewhere.

First he went vp to Hierusalem with his parents: wher-
by god childre may lerne to worship god with their parens,
and to loue holy meetings, and reverently to bē present at
the Ceremonies of the Church.

Secondly he disputeth, demaundeth and heereth. H̄ereby
may our children lerne to demaund the things ȳ they know
not, to dispute of things doufull, and to harken to suche as
teach aright. For although Chryſt disputed not of any thing
because he was in dout of it, nor demanded any thing because
he was ignorant of it, ne herkned to the bycause they could
teach him more rightely: Yet the example profiteth vs. Ther-
fore must godly children, at their coming home, dispute with
their parents if they stand in dout of ought that they haue
heard. &c.

Furthermore Chryſt loseth his parents, his kinſfolk, and
his acquaintance, for the word of God. H̄erby may our chil-
dren also lerne, to set more by God, than by their carnal pa-
rents, and to haue the word of God in greater regarde, than
the heltes of their parents.

F. v,

Lastly,

5
13 14

j. Sunday after Epiphanie.

Lastly, Chryſt returneth with his parents, & is obedyent vnto them. Herby our childdren may lerne too ſtād in awe of their parens, & to obey them in al things that are godly & honest. These vertues of childdre, as they haue very large promiſes of good ſuccesse in this life: ſo the vices in childdre which fight againſt these vertues, haue threatnings of moſt greevous punishments, which also extend themſelues even vnto their posteritie. For the offſpring (for the moſt part) receiueth the vices of the auncitrie, as it were by inheritance.

G Of the fourth.

Because I haue ſpoken ſomewhaſt already of this, iij. place the. viij. day agoe, I will now ſpeake not paſt a woord or two. Chryſt in reſpect of his Godhead, did not grow in age, wiſdome, and fauor: but in reſpect of his manhood, and bicause he tooke vpon him the very nature of man in deede: in it hee grew in age, wiſdome and fauoure. Whoſe example would God wee could follow, y as wee grow in yeres, ſo wee might grow in wiſdome and fauor, bothe with God and men. And that this may befall vnto vs, Chryſte graunt vs, to whom bee glory world without end. Amen.

The ij. Sunday after Epiphany.

The Gofpell. **J**ohn. ii.

¶ Nd the third day there vvas a mariage in Cana, a citie of Galilee, and the moother of Iefus vvas there. And Iefus vvas called (and his Disciples) vntoo the mariage. And vwhen the vvine failed, the mother of Iefus ſayde vntoo him: they haue no vwyne. Iefus ſaide vntoo hir: vwoman, vwhat haue I too doo vwith thee? Myne houre is not yet come. His Moother ſayd vntoo the minifters: vwhatſoever he ſayeth vntoo you, doo it. And there vvere ſtanding there. vij. vwaterpots of ſtone, after the maner of purifying of the levves, cōteyning ij. or

ij. Sunday after Epiphanie. 46

ij.or.iiij.firkins a peece. Iesus sayd vnto them: fil the vvaterpots vwith vvater. And they filled them vp too the brim. And hee sayd vntoo them : dravv out novv, and beare vntoo the gounour of the feast : and they bare it. VVhen the ruler of the feast had tasted the vvater turned into yvine, and knevv not vyhence it vvas (but the ministers vwhich dreyv the vvater knevv) he calld the Bridegrome, and sayd vnto him : Euer man at the beginning doth set forth good yvine, and vwhen men be droonk, then that vwhich is vvoorsse: but thou hast kept the good yvine vntill novve. This beginning of myracles dyd Iesus in Cana of Galilee, and shewyd his glorie : and his disciples beleueed on him,

The exposition of the text.

His Gospell is a parte of the storie of Chyist, wherin hee manifesteth his glorie at a Marriage. For by the miracle of wine, hee bothe btereth his owne diuine nature, and gyueth an incling of his office, & signeth vp the truth of his doctrine as it were with some heuenlie Seale. His owen deuine nature hee declareth in this, that hee changeth the natures of things by his woorde: for at his commandement the water bcometh wine. His office hee sheweth, in that hee helpeth the needie when hee is sought vntoo. The certaintie of his doctrine hee dooth as it were seale with this miracle. For least any man shoud doubt of the certaintie of his doctrine which is heauenly, hee worteth a heauenly work, which beareth witnesse with his doctrin, wherby his Disciples are confirmed in his faith.

Now the places that we wil intreate of in this Sermon, are these fourre,

- 1 Of the solemnite of the Marriage.
- 2 Of the Marriage it selfe then finished and confirmed.
- 3 Of the present miracle, with the circumstantes therof.
- 4 Of the examples of life that may be deriuued fro þ same.

G Of

5
13 14

j. Sunday after Epiphanie.

¶ Of the firste.

¶ Of the firste.
¶ First betwene what persons nature & godlynnesse
alloweth mariage. Secondly what way those that will bee
man & wife must attēpt mariage. Thirdly what manner of
consent, & of whom it ought too bee. Fourthly why it is meets
that the assurance should bee made in the open assembly of
the Church. And fiftly what maner of feast ought too bee at
a mariage.

In the persons of folks that contract mariage, four things
are too be looked vntoo : namely kinred, alliance, religion, and
naturall strength, which are requisite in mariage . As tou-
ching kynred and alyāce, they are to be kept from matching
in wedlock, which are within the degrēes of kinred and al-
iance that is prohibited in Leuiticus . Moreouer, it is in no
wise lawfull too stayne the degrēes prohibited by the ciuell
magistrate. And with what reuerēce mariages ought too bee
made: the dād of Abraham and of other holy men, the prohi-
bition of Paule, and the perils (or rather the dreadful falles)
of many doe declare. At such time as Abraham was about too
choose a wife for his sonne Isaac, he gaue commandement
to Elæzer the ſteward of his house, that he ſhould not take
vntoo his ſonnie, a wife of the daughters of the Cananites :
but that he ſhould go too his own kinred, and frō thence take
a wife too his ſonnie Isaac. For Abraham knew how greate
mischief, diuersitie of religion bredeþ in a houſholde . For
herewpon ſpring ſtrife, blaſphemies, and hinderance of wo-
rhipping, and calling vpon God.

The prohibition of Paule is, that wee draw not the yoke
with the vnbelieving. Which thing is too be vnderſtood; not
only of doctrine: but of all trade of life. He that toucheth pitch
(ſayeth Salomon) ſhall bee defiled therewith. For it can not
bee but that he which keepeth company with the vngodly, muſt
needes himſelf gather ſome infection therby.

¶ Perils

ij. Sunday after Epiphanie. 47

Perilles and many horrible falles ensue vppon vnmete
matches, witnesse therof is Salomon, who by keping com-
pany with Heathen women, became an Idolater. Witnesse
Achab, who through the counsell of wicked Jezebell became
so mad, that he feared not to slay Gods Prophets, & at length
fell headlong into eternal destruction: so muche is a wicked
woman able to do.

Adde herevnto the brynging vp of chilzen, which cannot
bee as it ought to bee, when the parents are of sundry religi-
ons. For then shal the children becom either altogether hea-
thenishe and despisers of all religion: or else hypocrits, whē
they shall not dare bee acknowm what they thinke, for feare
either of the father or mother.

Fourthly it is required in persons that shall contract ma-
riage, that the one beguile not the other, as when eyther by
sicknesse or by coldnesse, the strength of any of the parties is
forespent: or else that there bee a default in nature, so as a
man bee not meete or sufficient to yelde the benevolence of
marriage.

As for the way that such as meete to bee couples ought to
take in making their mariage: Examples, godliness, & ho-
nestie do teache. For these thre things togither teach, that
matches are not to be made vppon lightnesse, (as oftentimes
they bee) nor among cups, nor for lustfull liking. Abraham
seeketh a wife for his sonne: the parents of Rebecca consent:
Afterward the consent of the maide is sought: and so Isaac
marrieth her to his wife. Jacob serueth Laban a long time:
he breaketh with the frends of the mayde for mariage: and
when he had gotten their good wil he wan the chaste consent
of the mayd. Godliness counselleth the same thing also. For
as the fourth precept commandeth the parents to bee hono-
red: so meneth it also, that this honor should bee yelde vnto
parents, that they make the mariages of their chilzen, &
that the chilzen should in this behalfe attempt nothing with
contempt of their parents. This also doth nature tel al men,

tm

5
13 14

ij. Sunday after Epiphanie.

to the intent the match may bee honest, which cannot be ended or brenken, but by death.

Now after that all things are in this wise lawfullye attempted, then it behoueth too go nāer to the matter: & mutual consent of thē that contract, is too be heard, whiche must in no wise be constreynd, but must be free: that neither part may iustly say he was compelled. For although it be according too right, to begin with the parents: yet it is not lawful for the parents too compel them whither they wil or no. For besides that constreynd mariage is no mariage, this mischoefe ensueth thereupon, that in luche matches the master seldome taketh good successe.

Curse. Why it is conuenient that the assurance should bee made openly in the assembly of the churche, there bee foure causes. First, that those which are knit in wedlock, may know the selues too haue place in the Churche. Secondly, that they whiche shalbe man and wife, may be instructed by the voice of the minister, in this entrance of theirs into wedlock.

Thirdly, that the Churche may bee a witnesse of the assurance made betweene them, lest they might liue with offence vnto others, as if they were Lemans rather than maryed folkes. Fourthly that they may be openly helped with the Prayers of the Churche, so as the mariage begon, may turn too Gods glory, their owne commoditie, and finallye too the edifying of the whole Churche, by their godly conuersation in holy mariage.

Now remayneth somewhat too be spoken brefly concerning the mariage feast: wherein it is too bee considered what behoueth too bee there, and what too bee away. In any wise there must bee utterly excluded frō Christian mariages: first Surfetting: secondly, Pride: thirdly, too muche sumptuousnesse: fourthly, filthie and vnmannerly talke, such as the talke of ribauldrie minstrels is wont too bee: and fiftlye forswowing of godlinesse, namely that they followe not their feasting at luche tyme as deuine seruice. Shoulde bee done in the

ij. Sunday after Epiphanie. 48

in the Church, whereby God is displeased, the neighbor offendeth, and occasion of falling is given too many. On the contrarie part there must be present: first godlinesse: secodly, honest mirth: thirdly, holy talke: and fourthly, often wishing þ God may prosper this his state with his blessing. For as we reede, these things were customably used to bee done in the mariages of the saints: and therfore God also hath with his goodnesse furthered such mariages.

¶ Of the second.

Nowe that we haue noted certein things concerning mariage, I wil heereafter adde a few things of mariage finished and confirmed, and I wil do but two things. First I wil recite the finall causes of mariage. And afterward I wil shewe by what vertues, the societie of maryed folkes is made swete and amiably.

All godly folk know that the finall causes of mariage are four. Whereof the first is, mutuall helpe: for when Salomon sayeth, wo is him that is alone, he meneth that mutuall help and societie is needful, that we may the better and more quietly endure the miseries of this life. For this cause may old men marye, whose bodies are so withered that they can beget no childdren.

The second cause is procreation of childdren: for it is Gods will that mankinde should bee maintained by this meanes. And therfore he sayd to our first parents: Increase and multiply and fulfil the earth.

The third cause is, that every housholde might bee as a church, in which the parents (as it were Prophets) are adored with propheticall dignitie, to the intent they may instruct their children concerning God and religion: and that their children (as it were certeine yong imps) myght bee watred with continuall doctrine and exhortations, so as at length they may grow to bee trees, and bring forth the most swete frute of sayth,

The

5
13 14

ij. Sunday after Epiphanie.

The. iij. cause is the auoyding of whoredome in this corrupted and depraued nature. For thus sayeth Paule : for auoyding of fornication, let euery man haue a wife of his own. For wedlocke is the remedie ageinst that most filthy sinne of fornication and aduoutrie: wherein doo mæte togither many and horriblie sinnes. For first it is a wilfull breaking of Gods law. 2. a peruerting of the law of nature. 3. a shamefull and soule transgression of ciuill lawes. 4. a nury puddle of regeneration. 5. a horriblie treason : for we are not at our owne libertie, but his who hath redemeed vs with his preciouse blood. 6. a dishonoring of the Resurrection. For what is more filthy, than with most shamefull wickednesse to defile the body, which in time to come shall rise ageine to eternall glorie ? 7. a horriblie defiling of the temple of G D D. Corinth. 6. Now seeing that so many sinnes mæte here together, there is no cause why any man should thinke that God will not punish it with his owne handes.

But the company of man and wife is made amiable and sweete by these fiue meanes, by godlinesse, vertue, muuall forbearing, muuall loue, and by dutifullnesse performed busily and godlily on bothe sides.

1 Godlinesse of right holdeth the cheef place. For there is no stable and stedfast frenndship, vnlesse it haue his beginning from God: and therefore must godlinesse nedes shine before the rest. For when couples haue determined to obey God, al things afterward become more easie.

2 Vertue and honest conditions brede muuall delight betweene man and wife. For when vertue is exercised, it maketh conuersation of living more amiable.

3 Muuall forbearing, whereby we take in god worshipe one anothers conditions and faultes, is very needful. For in this weakenesse of nature, there happen many scapes, which wil brede strife, if they be not couered by muuall forbearing.

4 Muuall loue having his beginning of godlinesse and true vertue, maketh vs not too bee too sharpe sighted in looking into

ij. Sunday after Epiphany. 49

to one anothers faultes. But that many things eyther we
marke not, or if wee marke them, wee couer them with loue.
For charitie couereth the multitude of sinnes.

Duetie performed godlily and busily on bothe sides, ma-
keth the yoke light and sweet. For when man & wife marke
one another, and find like heedfulness in their duetie: bothe
their company is made more pleasant, and they are the more
stirred vp on both sides to render duetifulnesse, that the one
may requite the other alike.

Where these fine things bee not, the company of their life
is most bitter, or rather more sharpe than death. Therefore
let the godly couples do their endeuer, y these vertues may
bee scene in their life continually.

¶ Of the third.

Having expounded those places that gaue occasion to this
miracle, now let vs looke vpon the miracle it selfe with
the circumstances thereof. The circumstances are many:
as time, occasion, the request of Chrystes mother and his
answer, the preparature of the miracle, the miracle it selfe,
the confirmation of the miracle, and the vse and frute of
the same.

The time is noted, bothe in that it was done the thirde
day after his comming into Galilee, and in that it was the
first of all the miracles that the Lord wrought. The time
therefore admonisheth vs to way thys miracle with sin-
gular heed.

Foure occasions of this miracle may bee gathered of the
text. First, the mariage it selfe that was kept in Cana. Se-
condly the bidding of Chrystes mother to the wedding.
Thirdly the want of wine. And fourthly, the virgins heart
most redy to helpe.

Therefore vwhen vvine failed, the moother of Iesus sayd too
hir sonne. They haue no vvine. Too vvhom Iesus ansyvered:
vvo man, vwhat haue I too doo vvith thee? Mine houre is not

G.j. yet

5
13 14

ij. Sunday after Epiphanie.

yet come. His mother truely, speaketh this either for pitie sake, or else too the intent hir sonne shold by some meanes or other help the present necessarie. But Chryſt answereth his mother somewhat hardly, and that for right great causes. In this behalfe he voulſaueth hir not the tytle of mother, but calleſ hir ſimply by the name of woman. And moreouer he ſayeth: what haue I too doo with thee? mine houre is not yet come. The Lord had her a further ſight. For he foresaw what ſuperlitiones ſhould in time too come riſe vpon Inuocatiōn of the virgin Marye. He ſaw that hypocrites ſhould wickedly yeſt vnto hir, the things that were proper to God and too the mediator. And therefore in this ſomewhat harde anſwer, he deliuereſt too all ages a perpetuall and graue Doctrine, leaſte the vmeaſurable reverencing of Haintes, ſhould deface the honoure of his office: and in this reſpect he abaled his owne mother too the vulgar degrēe of women. Then was it no light cauſe, that he ſpalte too his mother in this wiſe: what haue I too doo with theſe: but too make a diſference betweene his owne office, and his mother, and ſo conſequently of all Haintes. He will not part his office which is peculiariſtly his owne, and giue parte of it too his mother. But he chalengeth too himſelfe alone the office of a Sauour. Wickedly therefore do the ſuperlitiones call the virgin, Queene of heauen, aduocate, life, ſweetenesse, mother of grace, and conſequently the ſaluation of the world. For no parte of our redēption is too bee ascribed vnto Marye. And whereas he addeth: Mine houre is not yet come: he implyeth twoo things: Nameſly that he ecaſed not for any maner of hædlenesse or ſlouth and alſo that he would haue a care of the matter, alſone as opportunity ſhould offer it ſelſe.

What did the mother of Iesuſ in this caſe? Whatſoever he biddeſt you doo (ſayeth ſhe too the wayters) that doo yee. This perciuineth too the preparature of the miracle. The mother dooth only conceiue good hope, that hir ſonne wil ſuccour

ij Sunday after Epiphany. 50

coure the present need. And where as she sayeth to the wayters, whatsoeuer he biddeth you do, do it: shre ministreth vnto vs a generall doctrine in the Churche, wherof the blessed virgin is bothe a fife and a member.

What then learneth the Churche hereby: For sooth it lerneth, with the blessed virgin, to commaunde all ministers (yea and all Christians) to obey Christe, in doing whatsoeuer he biddeth them, how little so euer it seeme agreeable to reason.

Anone the Lorde when oportunitie serued, willed the wayters to fill the sixe water pottes that were set there to serue for the superstitious purging of the Jewes, of which pottes every one did holde a two or thre firkins a piece, so that altogether did holde about an Amer of Wine.

These water pottes (I say) did the Lord bid them fil vp to the brimmes: whiche being done, he badde giue thereof to the maister of the feast. For by the secreat power of Christe, it was nowe become wine, whiche was even now water. Which when the maister of the feast had tasted, he sayed to the bridegrome. All men are vront too set good VVine vpon the table first, and vwhen the guests are vvel laden vwith VVine, then too giue them that whiche is voorser. But thou haste kept the best VVine too the last. This is added for the confirmation of the miracle. For the maister of the feast witnesseth, that this wine was muche more excellent than that whiche they had drunk before.

Now ensueth the vse and frute of the miracle: and he manifested his glorie (saith the Euangelist) and his disciples belieued vpon him. This miracle therfore was appointed for two things: Namely to manifest Christes glorie, and to strengthen the fayth of the Disciples. For looke how manye miracles Christe shewed in the woldc, so many witnesses were there of the glory of his Godhead, & so many sealings were there of his doctrine, and of faith in the hearers.

This then is the right vse of Christes miracles, that his
G.y. glori

5
13 14

ij. Sunday after Epiphanie.

glory bēing blazed abrode, & his doctrine bēing confirmed by them as it were by authenticall seales, wee shoulde leane unto him by lively faith. But as soꝝ suchē miracles as either darken the glory of Christ, or quench faith, they are sleights of the Diuel, of whiche the Lord giueth vs warning too bēware in the 24. of Mathew. There shall (sayeth he) arise false Christes and false Prophets, and shall shew great signes and wvoonders: in so muche that the very elect (if it vvere possible) should bee deceyued: beholde I haue tolde you of it before hand. Therfore let no man giue credit too any miracles, saue such as set forth Christes glory, and nozish and confirme the true faith too him ward.

¶ Of the fourth.

For as much as in this Gospell, there is mention made of many persons, I wil now shew b̄efly what doctrine and instruction is too bē taken at eche of them.

First therefore let vs at all these gvests lerne an example of christie making chere, from whiche bē banished riot and vnadvisednesse, of whiche things more is spoken in the first place.

At the Brydegrome & Bryde let vs lerne too receive Christ too our feasts: which thing truely is then done, when in the feare of God and with thanksgiving, wee vse Gods gifts to honest mirth, and leauē them at home that are not bidden.

By the miracle let the brydegrome and bryde learn that if they bid Christe too their feast, he wil chaunge the water into wine: that is to say, he will turne all bitter things into sweet, and blisse the parties with his blessing, so as they shall want nothing.

At Christe let vs learne, according vnto our abilitie too helpe the Brydegrome and the Bryde: that is to say, to beautifie the Churche by what meanes so ever we can bē able.

At Christe let vs learne too transferre againe vnto a good and

ij. Sunday after Epiphanie. 51

and godly vse, the things that were abused and put too super
stition, so as they may serue to Gods glorie, and to the buil-
ding of the Church. The waterpots haue serued to Jewishe
superstition: but Christe vseth them to the setting for the of
his owne glorie, and to the edifying of his Churche. So the
Church gods which heretofore haue bene abused, ought now
to be converted to a better vse.

At Mary we may learne to be touched with pitie for the
neede of other folks, and to pray to God to further the poor
with his blessing.

At the maister of the feast we may learne, to like wel of
Christes doings, with cleasned mindes.

At the wayters we may learne, to employ our labour at
Christes commaundement, and not so muche to looke what
he biddeth, as to do that he biddeth.

Of Christ, Mary, & the Disciples togither, we may lerne
to keep felowship with men, and to take their slendernesse
in god worshyp. Also we may learne to honor the honest ma-
riages of poore folkes with our presence, and to helpe them
with our purse when cause requireth.

These things haue I spoken the largelier of this Gospel,
because this matter wherof it entreateth, is not wont too bee
intreated of but once in the yere. I haue spoken of the ma-
ner of mariage, and of matrimonie. Also I haue shewed how
great a sinne it is to breake the sixth commaundement. I
haue expounded the miracle with his circumstances, & what
doctrine and instruction, the examples of the persones in this
Gospele yeld unto vs. Now God the father of our Lord Jes-
sus Christ graunt vs his grace, that being confirmed by this
miracle, wee may in the true feare of God and in faith, yeld
true glory to God the father, Christ, and the holy Ghost, to
whom being only the immortall and living God, bee honour
glory, and dominion for euer world without end. Amen.

sec Dom.
Gferv ther
be (althou
they come
runne on
without
due consid
ation of
light ent
there of.

G.ij.

The

5
13 14

The third Sunday after Epiphany.

The Gospel. *Matt. viii.*



Hen hee vvas come dovvne from the Moun-
taine, much people followved him. And behold
there came a Lepre and vvorshipped him, say-
ing : Maister, if thou vvilte, thou canst make
mee cleane . And Iesus put foorth his hande
and touched him, saying: I vvil be thou cleane :
and immediatly his Leprosie vvas clenched. And Iesus sayde vnto him : tell no man, but goe and shew thy self too the preest
and offer the gytte (that Moses commaunded too bee offered)
for a vvitnesse vntoo them. And vwhen Iesus vwas entred intoo
Capernaum, there came vntoo him a Centurion, and besought
him, saying : Maister, my seruant lieth at home sick of the Pal-
sey, and is greeuously peyned. And Iesus sayde : vwhen I come
vntoo him, I vvill heale him. The Centurion aunsvered, and
sayde : Sir I am not vworthie that thou shouldest come vnder
my roofe : but speake the vvoorde onely, and my seruant shall
bee healed . For I also am a man subiecle too the authoritie of
an other, and haue souldiers vnder mee : and I say too this man
goe, and hee goeth : and too another man come, and hee com-
meth : and too my seruant doo this, and hee dooth it. VVhen
Iesus hearde these vwordes, hee maruelled, and sayde too them
that followved him : Verely I say vntoo you, I haue not founde
so great faith in Israell. I say vntoo you, that many shall come
from the East and VVeast, and shall rest vvith Abraham, Isaac,
and Iacob, in the kingdome of Heauen: but the children of the
kingdom shal bee cast out intoo vtter darknesse, there shal bee
vveeping and gnashing of teeth. And Iesus sayd vnto the Cen-
turion : Goe thy vway, as thou beleuest, so bee it vntoo thee.
And his seruant vvas healed in the selfe same houre.

The exposition of the text.

This gospel setteth before our eyes the affectiō of Christ
towards mankindē, & especially towards them that flee
to him in heauiness & affliction ; for loke what he pro-
mised

ny.

ij. Sunday after Epiphanie. - 52

mised in wordes, saying: Come vnto me all yee that labor & are heauy loden, and I wil refresh you, and yee shal find rest vnto your soules: the same thing dooth hee shew heer by his deede. For after that hee had taught his fathers word on the mountaine, hee came down and fulfilled the thing in woorke, which he had taught in word: confirming his doctrine with miracles. For hee worketh heere two miracles. With his word he healeth the Lepre, and by his commaundement hee healeth the sonne of the Centurion absent. The vse of these miracles is, both to proue Christe to be the true Messias, & to witnesse that the self same Christe wil helpe the afflicted that call vpon him, as wel as hee helped the Lepre and the Centurion that called vpon him. Nowbeit, to the intent the present miracles may serue to our better instruction, I wil intreat of. iij. places, whiche are these. *3 folios.*

- 1 A generall doctrine of all Christes miracles.
- 2 Of the Lepre, and of his healing, and of the circumstan-
ces thereof.
- 3 Of the heathen Centurion, of his faith, and of his care
for his seruant.
- 4 The praise of this heathen mans faith.

¶ Of the first.

B^tcause the Euangelical storie conteyneth many of Christes miracles wherwith hee manifesteth his glory, confirmeth his doctrine, and encreaseth faith in the hearers: I wil brely set forth a general doctrine, the vse wherof shal serue in all particular miracles of Christe. Why the Lord addeth miracles too his word, it is tolde in the last Sunday, & euery heer a litle before I haue repeated it in the beginning. Now be it too the intent wee may haue the ful doctrine of miracles, no things are too be serched out: whiche too enclose within number certain, I wil put all vnder these. v. questiōs. What the persons bee: what the ends bee: what is the maner: what is the vse: and why miracles are not wrought at this day.

G. iij. The

5
13 14

ijj. Sunday after Epiphany.

The persones are of thre sortes : first suche as are oppresed with diseases and with the Deuils tirannie. Then the beholders of the miracles. And lastly Christe that worketh the miracles.

The ends are many. One is that Christ might shew forth his owne glory: Another, that he might scale vp his doctrine the thirde, that the faith of them that behelde the miracles, might bee confirmed: the fourth that God might bee glorified by the sight of his wonderfull woorkes: the fift, that by little and little, the Diuels kingdome might bee destroyed. What miracles so euer are done for any other ende than these, are condemned as sleights of the Devil. Math. 24.

The manner is divers: for sometime he worketh a miracle by his woorde alone, as in this place. Another time too the intent to shew the preciousnesse of his body, he layeth to his hand. One while he turneth him selfe to GOD with giuing of thankes before hande: and another while he worketh by his onely power without his woorde, as when he turned the water into wine. To the manner also perteyneth the faithe of him that is healed by the miracle, as is read in this Gospell.

Miracles serue to thre usses. That he that is healed by miracle should sinne no more: that the beholders shoule put their trust in the healer: and that we whiche read of the miracles of the Lorde, shoulde bee confirmed in the glorie, and doctrine of Christe, and therewithall conceiue faithe in him, that he is none otherwise affected towards vs, than he was towards them.

*It se me many
day say,*
But why are no miracles wroughte now a dayes? Hee is stark blinde that seeth no miracles at these dayes. The churche of Christe is a little flocke, whiche the Deuill the King of darknesse, and Antichriste the Pope doe persecute, and bend all their force to this end, that they may extinguish the true religion of Christe: and yet they can not. All the whole woorlde persecuted that one poore man Luther,
and

iii. Sunday after Epiphanie. 53

and yet they touched not one hear of his hed. And why? God miraculously defended bothe him and also his little flocke. This presence of God in his churche is miraculous inough, so that we neede not too seeke other miracles. Moreouer miracles, and the power of healing mens bodies, and the vissible giuings of the holy ghost, were bestowed onely vpon the primitiue churche, to the intent they might confirme Christes glorie, his doctrine, & our faith for euermore in all that should come after. The vse of which to vs ward, is that we may know they were certain seales of ful authozitie, wherwith God would haue his doctrine confirmed and sealed for ever.

G Of the second.

In the Lepre that is healed, let six things be considered: his infirmite, the state of his person, his faith, his invocation, his pacience, and his confession.

The infirmite of the Lepre is a punishment of sin: and therefore it putteth him in minde of Gods wrath and of his iust judgement. For all crosses, all calamities, and what so ever aduersitie befalleth vs in this life, are as it were a sermon from heauen, wherin God accuseth of sinne, and sheweth his wrath: whiche most iust wrath of G D D, when a man thinketh earnestly vpon, without the knowledge of Christ, he falleth into dispaire. Wherby it often falleth out, that a man eyther killeth hym selfe, or else pyneth awaie by peccemeale for sorowe. For the conscience of unne suffereth him never too rest, no not one minute of an houre. Let vs declare this thing by one example. Oedipus king of Thebes, because there fell a great plague in his Realme, thoughte that some heynous wickednesse was committed by him selfe, or some of his. Herupon hee called the Prest Tyresias and bid him shew by his art of Wirospell, whoo was the autho: of so great wickednesse, for which all the common weale was atteinted with so greuous a plague. In the end Oedipus found it to bee hym selfe and none other that had committed this

G.v. heynous

5
13 14

ijj. Sunday after Epiphanie.

heynous offence. For he had begotten children of his owne mother, whom hee had unwittingly taken too his wife. For beeing but a Babe hee was cast away by his parents, that hee might haue bin killed. But the shepheard too whom the commandement was giuen, spared him because hee was a trun boy. Afterward growing too mans estate, he sought certaine battels for the Thebanes luckily and for his wel doing, they bothe gaue him the kingdome and the Queene locasta too bee his wife. By meanes wherof, not knowing who shée was, hee maryed his owne mother. Now as soone as Oedipus had knowledge of this his sinne by the preest, and saw the whole realme too bee atteinted with a most greuous plague for his offence, hee fell into consideration of Gods wrath. And by thinking therewpon, hee was driven too dispaire. In this dispaire, first hee pulled out his owne eyes, least hee might holde the sunne. Secondly, beeing martired with the conscience of his wickednesse, with a greate outcry hee bad thole that stood about him get them away, least hee should hurt the god even with his shadowe. Afterwards fleeing his Realm, hee lained blinde and a begger, until hee perished beeing swallowed vppe in despaire. His mother locasta beeing vnable to abide the grefe of minde for remorse of hir sinne, as soone as shée knew of hir fault, hung hir self. So horrible and foule a thing is sinne, when a manne beholdeth it rightly with the eyes of his heart.

on the refor The state of the Leprous person was very harde : for it behoued him too liue seuerally alone from the company of Gods people. For great sorowe whereof, no dout but many pyned away. For not onely were they excluded from the fellowship of men, but also they were left destitute of the conforte whiche they might haue had by the preaching of Gods word. Moreouer, they were distinguished from other men by sive marks, whiche encreased their sorow not a little. The first marke was a loose garment cut in two: the second a head vncouered; the third a face muffled; the iiii. a dwelling set

ijj. Sunday after Epiphany. 54

set from the companie of men : the fift, a publike Proclamation, whereby hee was proclaimed vncleane, as a person vnworthy to bee conuersant among the Israelites with the people of God. And this was the case or state of this Lepre. If he had not had faith in Christ in these euils, he must haue bin utterly forlorne for sorowe.

But hee came vnto Chryste, and conceiued faith. And al- though hee felte himselfe to haue deserued damnation: yet lif- teth hee himself vp at the liberall promise of Chryst. Dout- lesse hee had herde this saying of Chrystes : Come vnto me all yee that labour and are heauie laden. Doutlesse hee herd John say of Chryst: Behold the Lamb of God which taketh away the sinnes of the world. This Lepre therefore know- ing his Physitian, conceyuethe hope of health, leaning vpon Chryst with assured confidence.

Through this faith hee calleth vpon Chryst. For invoca- tion is the naturall fruite of sayth, as the which can not bee made without sayth, according to this sentence : How shall they call vpon him on whome they haue not beleued ?

Howbeit in this invocation is propounded a singular ex- ample of pacience. For the Lepre sayth vnto Chryst : Lord if thou wylt, thou canst make mee cleane. Like as David whē hee was put from his kingdom, desired with condition to be restored againe, if it so seemed god vnto God. So haere this Lepre leaueth this corporal benefit in the hand of the Lord, whom knoweth better than our selues what is expedient and meete for vs.

Besides that, this prayer hath a singular example of hys confessing of Chryst. The Scribes and Phariseyes did per-secute those that confessed Chryst. But this pore man, this despised person, this Lepre, (let the Princes and preestes feare as much as they would at it) confesseth Christ, and acknow- legeth him to be almighty, yea and the very Mellias : whose constant confession it becommeth vs to followe.

Nowe is the healing of this Lepre to bee looked vpon : wherein .

5
13 14

ij. Sunday after Epiphanie.

wherin are many circumstances too bee examined, of which every one conteines a peculiar lesson. With his hand Chist toucheth the Lepre: he graunteth chearefully that whiche the lepre desirereth: he biddeth him bee cleane by word: the effect, that is too say, cleasing frō the leprosie, followeth out of hand: When he hath cleasned him, he giues him thre commaundements: that he shoulde tell no man, that he shoulde shew him selfe too the prest, and that he shoulde offer his gift according to the lawe.

The stretching out of Christes hande, and his touchyng of the Lepres bodye was a token of his unmeasurable grace and godnesse, by which deede he wonderfully encreased the lepres faith. For when he sawe the sonne of God, not onely not letche too talke with him, after the maner of other men: but also too haue touched his uncleannessesse with his hand: he was replenished with singular ioyfulnessse of spirite.

Wyth this touching is ioyned the graunt; I vvil: The lepre sayth, if thou vvlit: Chist answereth, I vwill. Hereupon the Lepre concludeth with himself, that hee shoulde bee made whole by and by.

Upon the graunt he addeth, Bee thou cleane. By which saying, he declareth his heauenly power, confirmeth his doctrine, and encreaseth faith, both in the beholders and in the readers of the story. For to will in Chist, is as much as to do. He hath done whatsoever was his will, both in heauen and in earth. This power of Chystes conforteth agaist the power of the deuill.

And by and by his leprosie was clenzed. This deede is both a miracle in it selfe, and a benefite too the people: by which benefite (as it were by a warrant) he giueth vs too understand that he is readie too clese all men from their spiritual leprosie, which come unto him by Faith.

Now folowe the commaundements: First that the lepre tell no bodie of it. Unto this commaundement, the Lepre through a certaine zeale of publishing Christes benefites, obeyeth

ijj. Sunday after Epiphanie. 53

beyeth not. In which case hee is not a little offended. For hee ought not to haue rendred thanks to his benefactor according to his owne devise, but by obedience rather: than the whiche there is no sacrifice more acceptable to Christ.

The second and thirde commaundement solowe. Go thy wayes, and shew thy selfe vnto the Preest, and offer thy gift for a witnesse to them. This did Christ, that by this meanes the law of Moyses might bee satisfied, in whiche the iudgement of Leprosie is committed to the Preestes, to caste the infected out of companie, and to receiue againe the healed, by their open testimonie. As for that the healed are bidden to offer, it was done for this purpose, y this oblation should bee a pledge of their thankfulness towards God, that had receyued helth.

The Papists whiche vpon this place doo builde auricular confession, with reckening vp of mens sinnes, are fooles, and doo sowly deprauie the Scripture, wresting it amisse vnto a wrong sense. As for the confession whiche wee reteine in our churches, I must speak of that elsewhere.

¶ Of the third.

The storie that conteyneth the benefit bestowed vpon the Centurion, hath very many lessons, whiche I wil distinguishe in numbers, to the intent they may the better bee boorne away.

First is to bee obserued the Image of the two peoples, of the Jewes, and of the Heathen. First the Jew is healed, and then the Heathen man. Wherby wee are taught, that Christes benefites belong indifferently vnto all men, and that there is no difference between the Jew and the Greek. For like as all haue sinned and want the glory of God: so Christ offereth his benefites to all men, to bee receyued by faith.

2 The sundry states of the Jewe and the Gentile, is not vnyord of a lesson. The Jew was pore, the Heathen man rich. Christ therefore hath no respect of the present estate: hee despiseth

5
13 14

ijj. Sunday after Epiphanie.

piseth not the poore man, he reiecteth not the riche man. The Jewe was a commoner, the Centurion a gentleman. In the kingdome of Christe therefore, the pedegrees of auntefours haue no reputation, but faith in Christe, through whiche all men (be they gentlemen or yeomen) are born the sonnes of God. The Jewe was despised in the worlde, the Centurion a Courtier, and a man of honour, but the Lorde esteemeth him moste honorabile, that hath moste faith.

3 Now let vs examin by the circumstances, what manner of faith the Centurions faith was. That he was an Ethnike and none of the peculiar people of God, it availeth him suffitiently. He might among men vaunt hym self of honoz of his Captenship, but this vaunting awayleth nothing with God. For as the Lorde sayeth in Hieremie : Hée that boasteth, let hym boaste in nice, whiche doo worke mercy, iudgement, and iustice. The Centurion then preaceth not vnto Christ without repentence. But acknowledging his owne wretchednesse, he calleth vpon Christe to help his seruant, yea & that through vnsayned faith, wherby his loue toward his neighbour is also declared. And where as hee sayth : I am not vvorthy th. at thou shouldest enter vnder my rote. And also, Onely say the vvoord, and my lad shalbee vvhole. He both confesseth hym self a sinner, & acknowledgeth Christe to bee endowed with the Godhead, vpon whom also he belieueth. And wheras he addeth. For I also am a man subiecte vnder the povver &c. He giueth too understande, howe easie a matter it is too Christe, throughe his heauenly power, to helpe cuen them that bee absent by his onely word and wil, seeing that hee being a ma subiect vnder an other mans power is able too appoint his seruantes what they shall doo, & that they doo what is commaunded them.

4 Her riseth a question concerning an other mans faith. The Centurion belieueth, and his seruant is healed. Wher vpon we gather this certaine lesson, that the godly by their faith maye obtayne corporall benefites for other folkes; but

iij.Sunday after Epiphanie. 56

but whither any man can bee saued with eternall saluation
by an other mans fayth, it is no question among Christians.^{to de marke}
For they know that no man is saued without his owne faith
which may in dede bee purchased, when the godly pray for
others that God will graunt them faith.

¶ Of the fourth.

¶ This commendation of y heathen man's fayth, many things
are too bee considered. First Chrystes admonishmet, which
is referred too hys manhood. For it pretendeth humane af-
fections, howbeit without sinne. 2 He sweareth, he hath
not founde so great fayth in all Israell. For the Jewes re-
quired not only the word, but also a signe. But thys Hea-
then man, where as hee had but a little taste of Doctrine,
was contented wyth the word only. The fayth of Marie
was more perfect: but it was by reason of more perfect in-
struction, and of more certeyne and moe signes in numbre.
Greater therefore is the Centurions faythe accordyng to
some parte, but not accordyng to the absolute and ful mea-
nyng of Faith. 3 We are taught by thys place, that faith
ought too growe, and too take dayly encrease.[¶] 4 Here
Chryst teacheth of the callyng of the Gentyles, that they
wyth Abraham, Isaac and Jacob, may bee gathered into one
Churche by fayth in Chryste. 5 A foretellyng of the reie-
tyng of the Jewes for theyz unbelieve, wyth a threatening
of punishment. 6 When hee sayeth too the Centurion; Go
thy way, bee it doone vntoo thee as thou hast beleueed. He
signifieth, that all things are possible too hym that beleueith,
accordyng as Christ himselfe wytnesseth in an other place,
too whome bee honoure and glory for euer and euer. So
hee it.

The

5
13 14

The fourth Sunday after Epiphanie.

The Gospell. Math. viii.



ND vwhen hee entred intoo a ship, his Disciples followed him. And beholde, there arose a great tempest in the Sea, in so muche that the ship vvas couered vwith vvaues, but he vvas a-sleepe. And his Disciples came too him and avvoke him, saying: Master saue vs vve perish. And he sayd vntoo them, vwhy are yee fearfull & yee of little fayth? Then hee arose and rebuked the vwindes and sea, and ther folovved a great calme. But the men maruelled saying: VVhat maner a man is this that both sea and vwindes obey him?

The exposition of the text.

His Gospell setteth againe before our eyes the disposition of Chryſt, which is, too bee at hande to his seruautes in perills, and too helpe them according to the saying of the Psalme. I am with thee in tribulations. Also: Call vpon mee in the day of trouble, and I wil heare thee, and thou shalt honour mee. After the same maner, the example of the Apostles teacheth vs heere what is too bee doone in perill, that is too say, that with the Apostles wee awake Chryſt by our faith, too aid vs when wee craue it at his hand. And this is the summe of this gospell, that Chryſte when his disciples were in danger in the shippethrough a tempest that arose sodenly, being awaked, rebuketh the sea and the winde, wherupon ensued a great calme, and wonderment too them that beheld it. The places that wee will entreat of, are these three.

- 1 The varietie of the temptations of the godly in this world.
- 2 The exposition of the present storie with the circumstances therof.
- 3 A moste godly Image of Chryſtes Church in this world.

g of

¶ Of the first.

Because this Gospel maketh mention of the temptation in the shyp, I will b̄rely set forth the kordes of temptations, wherwith men are troubled: and that to the intent that knowing the daungers which inuiron vs round about, wee may become the more watchfull, least beeing vanquished with temptacions, wee abandon our confession and fal from grace. For lyke as Chrystes disciples were tempted among the waues of the sea with losse of their life: so all christians ought (almost euery houre) to be afraide of the shipwrecke of their sayth.

Of temptacions there bee many kordes. For either God is the autho: of the temptation (in which respecte it is proprely a triall or profe, and not a temptation) or else it procedeth from the deuil, or else it cometh of men, or else the cause of it is in the partie himselfe that is tempted, or else they bee things circumstant that trouble him.

God proueth vs to the intent we may bee made more tried to our selues. For he trieth not to the intent to know: for nothing is hidden from him; but to make vs knowe howe much wee haue profited in Godlynesse. And God trieth men in their manners, in doctrine, and in the signes of his wrath. In manners he tried Abraham when he commaunded hym to slay his only begotten sonne Isae, and to offer hym vp to him for a sacrifice. And Abraham by obeying God in so hard and difficult a thyng, became more tried to him selfe warde, and sawe the true frute of his owne sayth, whiche is to preferre obedience towards God, before all things in the worlde. So at this daye, the godly are tried by GOD, when (by settynge before theyr eyes the commaundements of God, whiche are the moste certeine rules of all vertue and good manners) they are made more tried to them selues, through willing obedience. But on the contrary part, those that wyltingly and wyllyngly runne headlong into

V.j. sinne,

5
13 14 1

ijij. Sunday after Epiphanie.

sinne, and yelde vnto temptation : become giltie of Gods
wrath, vntill they repent and amende.

Besides this, God trieth vs in doctrine, when he suffreth
false Prophets to come and to teach diuers erronius op-
nions. Of which kinde of triall, Moyses speaketh in the. xiij.
of Deuteron. If there rise vp among you a Prophet, or one
that sayth he hath scene a dreame, and telleth you a signe or
wonder beforehande, and the thing that he hath spoken,
commeth to passe : and he say vnto thee : Let vs go and fol-
lowe strange Gods, and let vs serue them (that is to say, if
he set vp a new maner of worshipping God) thou shalt not
herken to the wordes of that Prophet and dreamer, because
the Lord your GOD trieth you, and that it may bee open-
ly knowne whither you loue him with all your heart and al
your soule, or no. This temptation is ascribed vnto God,
in consideration that it is a triall and not a seducing. After
the same maner he giueth vs his woerde at this day : but he
permitteth many heresies to spring vppe, to the intent he
may by that meanes trie & proue vs, whither we loue him
in dede by true and sincere faith. Sometyme the Lord trieth
vs in signes, when he setteth forth the dreadfull tokenes of
his wrath, in heauen, in earth, and in the sea : which signes
do wonderfully shake the minds of the godly. Of this kinde
of triall speaketh Moyses Exod.xx. Be not afayde, for the
Lord is come to trie you, and that the feare of him might bee
in you, that ye might not sinne.

The Devil tempteth by falling from the doctrine by pre-
sumption in office, by Idolatrous worshippings, & many o-
therwayes, of which I must speake the. ij. Sunday in Lent.

Men, as well our enimies as friends, do tempt vs diuers
ways : as by doctrine, hypocrisie, example, counsel, promis-
and threatning.

Also man findeth in himselfe whereby to bee tempted, as
originall sinne, and secondly many affections springing out
of the same, which egge vs to attempt somwhat agenst god.

Some

iiiij.Sunday after Epiphanie. 58

Sometime a man is tempted of the giftes of the minde or of the bodie, such as beautie, strength, witte, woorke[manship], and such other like, are. H[ow]e that wil not be overcome by this kind of temptation, let him think that all things are bestowed vpon hym frō heauen, for the aduauncement of Gods glorie, and the comoditie of other men.

Things circumstant do also oftentimes tempt and trouble the mindes of the godly: of which some things are before vs, as the things that hang ouer vs: some are after or behind as the things that are past: some are at our right handes, as the things that are plesant: and some at our left handes, as the things that are sorrowful. Before vs death threatneth, the dreadfull iudgement of God vereth, and hel gapeth with open mouth vpon vs. After vs, or behinde vs at our backs, are our sinnes past, whiche disquiet the conscience of man. At our right handes are riches, honor, and power: which things haue throwne many men headlong into endlesse destruction. At our left handes, are pouertie, reproche, contempt, slander, & perils, on sea, on land, at home, and abroade. These kindes of temptations are moste grievous: whiche are overcome by faith, invocacion, often lifting vp of the heart vnto God for helpe, giltlesnesse of maners: and too bee b[ea]re, by continual and earnest repentance. Thus much I thought good to speake of temptation in this place, that we might bee stirred vp to watchfulness and praying, lest we enter into temptation,

¶ Of the second.

If the storie of this miracle, these circumstances folowing are too bee considered.

¶ The trial of faith. The disciples haue þ Lord with them in the ship, & by reason therof they saile with the more carelessness. How bee it, this carelessness was not of very long continuance. For by meanes of a storme that arose, the ship was overwhelmed with waues. Wherby it came too passe, that they whiche a little before, were too carelesse,

H.y.

are

5

13 14 1

ijij. Sunday after Epiphanie

are now abandoned to the waues of the sea, in a maner re-
die too despair. Wherfore let no man trust too much too pros-
peritie, but in prosperitie let him bee afcayde.

2 In this moste greeuous peril Christe slept; partly with
sleep too recreate and refresche his powers that were wearied
with labours, and partly to trie his Disciples faith: not be-
cause that he beynge the searcher of heartes was ignorant of
any thing, but too the intent the Disciples might bee better
knowen to them selues. Moreover it is too bee beleued, that
the Lorde sleeped for this purpose also, that greater fayth
might bee stirred vp in his Disciples, and that his Disciples
beynge striken with the greater feare, shoulde call vpon him
the more earnestly, and set the more by his present ayde in
the extremitie of peril. For if Christ had bin awake, he had of
his owne accorded helped them at the pinche as in so great a
daunger, though his disciples had not prayed him. And albe-
it that of his godnesse and fatherly affection towards vs, he
be ready too give vs all things that be necessary to our wel-
fare: yet is hee not wont too give them but at our entretace.
For prayer is the ordinary instrument to atteyn all things
that are needful for vs of God: whiche thing is done for this
cause, that we shoulde reverence him the true God, creatour &
fountaine of all godnesse, and acknowledge oure selues
weake creatures, as who (without GOD) neyther haue,
ought, nor dought are able too do.

3 The working of faith is heere scene. For faith is not
an idle assent or thought, but it is a leout Giant which ouer-
commeth the wold as John saith: This is the victorie that
ouercommeth the wold, euen your faith, verely faith ouer-
commeth: but yet through the conquerour Christ, whom it
possessest. This faith hath too his enimie the wold: that is
to wete, sinne, Death, the Diuel, daungers, and the fleshe.
On sinnes side, standeth the Lawe, conscience, and dispaire.
On faiths side, standeth the Gospel, Christes sacrifice, and
assured confidunce. Therefore when the Law assayleth thee
with

ijij. Sunday after Epiphanie. 59

þy whole his lightening, smoake, fyre, vapoures, and thunder: Let sayth take the Gospell vnto him, and set that betwene him and the Lawe. And when the Lawe sayth: Cursed is euerie one that doth not al the things that are written in the booke of the Law: set the Gospel agenst it, saying: Euerie one that belieueith on the Sonne, hath life everlasting.

¶ When Death threatneth death, set thou agenst him the overcomer of Death, Iesus Chryſt, who casting Death in the teeth, sayth: Death where is thy sting? Hell wher is thy victorie? The same in the Gospell of Iohn sayeth: He that belieueth in me, shall not taste of Death for euermore, but shall passe from Death vnto Lyfe. Then is Death profitable to the godly person: for it is only a passage vnto the better life, so little cause is there that the godly shoulde be afrayd of it.

The Deuill in dede accuseth and packis vp a great bead-roll of sinnes togither. But sette thou agenst him the sentence of Chryſt, which sayeth: The Prince of this worlde is iudged already: and this saying of Paule. It is God that iustifieth, who then can condemne? If hee lay our owne unrighteousnesse too our charge, Let vs answere with Paule: Him who knew no sinne, made hee a sacrifice for sinne, that wee might bee made the righteousnesse of God in him.

In likewise the daungers of sinne reprooue vs: for they are as it were a sermon of God concerning sinne. But aunſwer thou, that iudgement beginneth at Gods house, & that the Lorde chalilseth euerie childe whom hee receyueth vnto him, yea and that too the childes behalfe.

The fleshe moueth too despaire. But make thou the fleshe subiect to the spirite, and say that fleshelie iudgemente hath no place in this behalfe. And so doo a thousande things mete vs, that will hinder our saluation.

Could Nero then haue gainsayde sinne, the Law, Death, and the flesh in maner aforesayd? No verely. For the onely children of God haue that priuiledge. The rest are hilde in bondage.

iiij. Sunday after Epiphanie.

bondage vnder sinne, because they are the seruants of sinne, as which commit sinne by mainteining it agaynst the spirit, or rather utterly quench the spirit with it. Whosoever therfore will geinsay sin, the law, death, the devill, the flesh, &c. let him looke whither hee feele true repentance, let him looke whither hee haue fayth and a god conscience, and finally let him looke whither hee bee so framed, that hee can preferre the obedience of God, before all the commodities of this life, vtterly casting away all purpose of sinning.

4 Chryst findeth faulte with twoo things in his Disciples. First with their fainthartednesse, because they ought not too haue bin afrayd as long as hee was with them: soz in asmuch as they had seene so many miracles of his, they might easilly haue learned, that it is not possible for him too perishe, with whom Chryst is present. And secondely with the smalnesse of their fayth: because they beleued not that hee coulde do as much sleeping as waking: or as much upon the sea as vpon the lande, being the maker both of sea and lande.

5 And as in sleeping hee shewed himselfe too bee man: So heere in commaunding the windes, hee proueth himselfe too bee G D D: both which things do serue the slendernesse of our Faith. For his manhood sheweth his god wil towardes vs, and his godhed sheweth his ablenesse, which twoo things are requisite in euerie fre acte.

6 To bee short, Chryste by this storie sheweth, that hee willed in dede the saluation of men, and especially of them that call vpon him. For as it is his will that we shoulde call vpon him in our perils: so also is it his will too vster his fetherlie affection towards vs, in deliuering vs from danger.

¶ Of the thirde.

This is a most plesant Allegorie. For here is painted out the state and image of the Church. The sea is the world: the ship is the Church: the winde is the Devil: the Disciples are the godlie companie of the beleueers: Chryst is the truth, and

iiiij. Sunday after Epiphanie. 60

and the Gospel is faith.

First mark heere, that before Christe with his Disciples entred into the ship, the sea was calme: that is to say, the world slept soundly in his own sinnes. But as soon as Christ entred into the ship, ther arose a mighty tempest, in so much as the ship seemed to be overwhelmed. But what ensued? Christe the Lord was there present, who could commaunde the sea and the windes. Whereby therefore we may learne, that out of this little ship (that is to say the Churche) there is no safe gard. Howbeit we must looke wel about vs heere, that we take not our enimies ship for the true ship. The enimies ship is bothe better decked outwardely, and of greater receit within. But the true ship hath hir decking inwardly, and it hath a muche more stately maister, namely the holye Ghost. All the mariners that it hath, are godly: It hathe the word of God and the sacraments in right vse and obedience to the ministerie. And with these treasures this ship holdeth it selfe contented in so great waues.

It is to bee obserued, that this shippe sayleth not in the calme sea, but is tossed in the waues whiche driueth it hither and thither: whiche thing to bee moste true, the storie of the world sheweth. When GOD had made the world, hee put this ship in the middes of it. And by and by the deuil, the enemie of Gods sonne, tossed it with stormes: and from thence forthe it was miserably turmoyled, vnto the time of Noe, and after Noe, to Abrahams time: from Abraham to Moyles time: and from thence vntil Christs time, who to the intent to saue this ship, came into the world. Yet ceased not the waues thereof as then. But what is the cause that the world cannot abide this little ship: for that the Churche reproacheth the workes of the worlde, that is to say, blameth the worldly wyse men of follie: condemneth the righteous men as giltie of sinne: and aduaunceth not the riche men: but pronounceth them unhappie and wretched, vnlesse true godlinesse bee the gouernoure and ruler of their riches.

vijij.

And

5
13 14 1

iiij. Sunday after Epiphanie.

And this is it that Christ promised, when hee sayde: The holy Ghoste shall reprove the world of sinne, of rightudioselle and of iudgement. What had Abel offended against Caine, who horribly murthered him? John answereþ. Abels workes were good, and his brothers were euil. What did Noe? What did Hieremie? What did Esay? What did Christe? and too bee short, what did so many martyrs from the beginning of the world vnto this day? They would haue brought the worlde backe from darknesse vnto light, that menne renouncing worldly lusts, might live godlily, honestly, and uprightly in the world. This is the thanke that the worlde is want too requite his benefactours withall. For it woulde drown them in his waues. Nowbeit all things fall not out as hee would wishe: he cannot destroy this little ship utterly: for out of the bloud of the martyrs spring vp other newe martyrs ageine.

We may therefore learne hereby a holy arte against the stumbling blocke of persecution and fewenesse: If the toeling of the shipp trouble thee: haue an eye vnto Christe, who is present at hand in the shipp. If the fewenesse trouble thee: haue an eye too the Arke of Noe, to the Sodomitcs, and too the rest of the whole worlde. Those things that are best, did never like but the fewest. The Churche at the beginning was very small: in the middes it was biggest: and in the ende it halbe so small againe, that what with the malice of the Deuil, and what with the leude doctrine of Diuels, and what with wicked maners, it may seem ouerwhelmed with waues.

In these waues therfore let vs learne too waken Christe with oure calling vpon him, who is never away from his shipp, but guydeth it with his holy spirit, his word, his sacraments and his discipline. To whome with the Father and the holy Ghoste, be honour and glorie worlde without end, Amen.

The

The v. Sunday after Epiphany. 61

He put forth another parable vntoo them, saying. The kingdome of Heauen is like vntoo a man vvhich sowed good seede in his feeld: but vvhile men slept, his enimie came, and sowved tares among vvhete, and vvenç his vway. But, when the blade vvas strong vp; and had brought forth frute, then appeared the tares also. So the seruants of the houholder came, and sayd vntoo him: Sir didst not thou sowe god seede in thy feeld? from vvhence the hath it tares? He sayd vntoo them the eniuious man hath done this. The seruants sayd vntoo him, vwill thou the—that we go and vveede them vp? But he sayd, nay: least vvhile yee gather vp the tares, yee plucke vp also the vvhewet vwith them: let both grow togither vntill the haruest, and in the time of haruest, I vwill say too the reapers: gather yee first the tares, and bind them togither in beseges too bee brent: but gather the vvheweate into my battell, and vvhile

The exposition of the text.

 Creation of this Gospell, was gien by Christes hearers, of whom some were Hypocrites, who notwithstanding liked very wel of themselves, that they were accounted of Christes flocke: and other some were sincere and good: How bee it because they saw a confused mixture of the god and evill togither; their mindes were not a little troubled. To the intent therefore that the Lord might both warin the one of their hipocrisie, and of the punishment that shoulde one day ensue for it, & raise vp the other to redresse fastnesse and unvanquishable confidence; by laying before them the seperation and reward that was to come: he propounded this parable vnto them. Whereof the meaning is this: that the evill must be mixed with the god in the church, as long as this world standeth, which in the end of the world shall bee seperated one from another: so as vnto the godly

四

map

v. Sunday after Epiphany.

may be rendered reward, and vnto the wicked deserved punishment. This Gospel therefore serueth too this purpose, to put the hypocrites in feare, and by setting forth their punishment too prouoke them too repentaunce, and to conforte the godly, arming them too the sufferance of euils. And the places of this Gospel are fourre.

- 1 What maner of kingdome Christes kingdome in this world is.
- 2 Of the enimies of this kingdome.
- 3 The prayer of Christes disciples against the enimies, & why God suffreth enimies in his Churche.
- 4 Of the punishment of Christes enimies, and of the reward of the godly.

¶ Of the first.

The kingdome of heauen is take diuersly in scripture. For first when John sayth: Repent and amend, for the kingdome of heauen is at hand: the kingdome of heauen is none other thing than the newnesse of life; whereby GOD setteth vs vpp ageing into the hope of blissted immortallitie. For delivering vs out of the bondage of sinne and death, he taketh vs to him selfe: that wandering as Pilgrimes vpon the earth, we may before hand possesse the heauenly life through faith. Therefore where as hee sayeth, the kingdome of heauen is at had: he meaneth that the restoring of vs vnto blissted life, yea and the verye true and everlasting felicitie is offered to vs in Christe. Besides this, it signifieth the Gospel of Christe it selfe, whereby the Citizens are gathered togither into the kingdome of heauen, as when the Lord sayth: the kingdome of heauen is within you. Thirdly it signifieth the frute of the Gospel preached in the hearts of the godly; and then it is (as Paule defineth in the viij. to the Romaines:) righteousness, ioy, spirite, and peace of conscience. Fourthly it signifieth the felicitie to come, in everlasting life after the iudgement: as when Christe promiseth it shold come to passe, that manie shall

v. Sunday after Epiphany. 62

Hall come from the East and from the West, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. Fifthly it signifieth the verie visible Churche it selfe in this world, wherin are god and euil mingled togither vntil haruest time: that is to say, til the end of this worlde. In this signification is the kingdome of heaven taken in this Gospell: of which kingdome I wil nowe speake aboue things out of this present parable. The kingdome of Heaven is like a man that soweth good seede in his feeld. &c. The man that soweth, is Christ, verie God and verie man. The feeld is the world. The seede are the children of the kingdom. Eche of these thre doo teach many things.

For first when Christ is called a sower, these things are ment therby. First how great the dignitie of the Churche is, which hath the sonne of God to hir founder. Secondly; that the wise of the worlde do not sowe the church (for that belongeth alonely unto Christ) and therefore that it is not plesed by the wisedome of the worlde. Thirdly, that it is the office of Christ to sowe, that is to say, to teache righteousness and eternall salvation. Fourthly, that no man can become good seede, (that is to say, be iustified and renued to eternall life) without Christ the sower.

Secondly in as much as the worlde is called Christ's feeld, many things are offered vs to thinke vpon. Firste, that no any one kingdome of the worlde, not partie, not Greeke, Not Jewrie, no nor any other nation vnder the sunne, can claime to it self alone to bee the Logos feeld. For all the whole worlde is that feilde, wherein Christ the sower soweth this seede. Whersore, like as no nation, no nor any in the iustly complain that he is shut out of the kingdom of heaven: so no people can (as I sayde) chalenge this glorie to it selfe alone. Secondly, here it is seene that Gods mercie is infinite, who offereth Christes benefites (that is to say, wisedome, iustification, sanctification, and redemption) to all men throughoute the wide worlde,

Thirdly,

5
13 14 1

28 x Sunday after Epiphany.

Thirdly, It is to be observed; why the world is called a feld.
For under this Metaphor is signified that manuring is need
full. For as this feld is to be tilled by the preaching of re-
pentance: so is it also to be watered with the blood & spirit
of Christ: otherwise the fede is choked, and so perisith. n
Whols de in this place signifieth both that which is lowe-
ren, and that which groweth. That is to say; The feld Gosp-
pell; which as it offreth free remission of sinnes; so it require-
geth a continuall repentance. This seed (that is to say, Christ-
ies Gospell) the feld receyuethe by sayth. But it is cherished
and preserved by the holy Ghost; that it bee not drowned by
the stormes of the fleshe, and of persecution, and so die and
come to naught. And agayne, that which cometh of the fede
is called fede also; namely the fidele it selfe, that is to
say, the children of God. For the word of God or the Gosp-
pell, is that incorruptible fede, whereof we growe agayne
the children of God. v. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000. 1001. 1002. 1003. 1004. 1005. 1006. 1007. 1008. 1009. 1000. 1001. 1002. 1003. 1004. 1005. 1006. 1007. 1008. 1009. 1010. 1011. 1012. 1013. 1014. 1015. 1016. 1017. 1018. 1019. 1010. 1011. 1012. 1013. 1014. 1015. 1016. 1017. 1018. 1019. 1020. 1021. 1022. 1023. 1024. 1025. 1026. 1027. 1028. 1029. 1020. 1021. 1022. 1023. 1024. 1025. 1026. 1027. 1028. 1029. 1030. 1031. 1032. 1033. 1034. 1035. 1036. 1037. 1038. 1039. 1030. 1031. 1032. 1033. 1034. 1035. 1036. 1037. 1038. 1039. 1040. 1041. 1042. 1043. 1044. 1045. 1046. 1047. 1048. 1049. 1040. 1041. 1042. 1043. 1044. 1045. 1046. 1047. 1048. 1049. 1050. 1051. 1052. 1053. 1054. 1055. 1056. 1057. 1058. 1059. 1050. 1051. 1052. 1053. 1054. 1055. 1056. 1057. 1058. 1059. 1060. 1061. 1062. 1063. 1064. 1065. 1066. 1067. 1068. 1069. 1060. 1061. 1062. 1063. 1064. 1065. 1066. 1067. 1068. 1069. 1070. 1071. 1072. 1073. 1074. 1075. 1076. 1077. 1078. 1079. 1070. 1071. 1072. 1073. 1074. 1075. 1076. 1077. 1078. 1079. 1080. 1081. 1082. 1083. 1084. 1085. 1086. 1087. 1088. 1089. 1080. 1081. 1082. 1083. 1084. 1085. 1086. 1087. 1088. 1089. 1090. 1091. 1092. 1093. 1094. 1095. 1096. 1097. 1098. 1099. 1090. 1091. 1092. 1093. 1094. 1095. 1096. 1097. 1098. 1099. 1100. 1101. 1102. 1103. 1104. 1105. 1106. 1107. 1108. 1109. 1100. 1101. 1102. 1103. 1104. 1105. 1106. 1107. 1108. 1109. 1110. 1111. 1112. 1113. 1114. 1115. 1116. 1117. 1118. 1119. 1110. 1111. 1112. 1113. 1114. 1115. 1116. 1117. 1118. 1119. 1120. 1121. 1122. 1123. 1124. 1125. 1126. 1127. 1128. 1129. 1120. 1121. 1122. 1123. 1124. 1125. 1126. 1127. 1128. 1129. 1130. 1131. 1132. 1133. 1134. 1135. 1136. 1137. 1138. 1139. 1130. 1131. 1132. 1133. 1134. 1135. 1136. 1137. 1138. 1139. 1140. 1141. 1142. 1143. 1144. 1145. 1146. 1147. 1148. 1149. 1140. 1141. 1142. 1143. 1144. 1145. 1146. 1147. 1148. 1149. 1150. 1151. 1152. 1153. 1154. 1155. 1156. 1157. 1158. 1159. 1150. 1151. 1152. 1153. 1154. 1155. 1156. 1157. 1158. 1159. 1160. 1161. 1162. 1163. 1164. 1165. 1166. 1167. 1168. 1169. 1160. 1161. 1162. 1163. 1164. 1165. 1166. 1167. 1168. 1169. 1170. 1171. 1172. 1173. 1174. 1175. 1176. 1177. 1178. 1179. 1170. 1171. 1172. 1173. 1174. 1175. 1176. 1177. 1178. 1179. 1180. 1181. 1182. 1183. 1184. 1185. 1186. 1187. 1188. 1189. 1180. 1181. 1182. 1183. 1184. 1185. 1186. 1187. 1188. 1189. 1190. 1191. 1192. 1193. 1194. 1195. 1196. 1197. 1198. 1199. 1190. 1191. 1192. 1193. 1194. 1195. 1196. 1197. 1198. 1199. 1200. 1201. 1202. 1203. 1204. 1205. 1206. 1207. 1208. 1209. 1200. 1201. 1202. 1203. 1204. 1205. 1206. 1207. 1208. 1209. 1210. 1211. 1212. 1213. 1214. 1215. 1216. 1217. 1218. 1219. 1210. 1211. 1212. 1213. 1214. 1215. 1216. 1217. 1218. 1219. 1220. 1221. 1222. 1223. 1224. 1225. 1226. 1227. 1228. 1229. 1220. 1221. 1222. 1223. 1224. 1225. 1226. 1227. 1228. 1229. 1230. 1231. 1232. 1233. 1234. 1235. 1236. 1237. 1238. 1239. 1230. 1231. 1232. 1233. 1234. 1235. 1236. 1237. 1238. 1239. 1240. 1241. 1242. 1243. 1244. 1245. 1246. 1247. 1248. 1249. 1240. 1241. 1242. 1243. 1244. 1245. 1246. 1247. 1248. 1249. 1250. 1251. 1252. 1253. 1254. 1255. 1256. 1257. 1258. 1259. 1250. 1251. 1252. 1253. 1254. 1255. 1256. 1257. 1258. 1259. 1260. 1261. 1262. 1263. 1264. 1265. 1266. 1267. 1268. 1269. 1260. 1261. 1262. 1263. 1264. 1265. 1266. 1267. 1268. 1269. 1270. 1271. 1272. 1273. 1274. 1275. 1276. 1277. 1278. 1279. 1270. 1271. 1272. 1273. 1274. 1275. 1276. 1277. 1278. 1279. 1280. 1281. 1282. 1283. 1284. 1285. 1286. 1287. 1288. 1289. 1280. 1281. 1282. 1283. 1284. 1285. 1286. 1287. 1288. 1289. 1290. 1291. 1292. 1293. 1294. 1295. 1296. 1297. 1298. 1299. 1290. 1291. 1292. 1293. 1294. 1295. 1296. 1297. 1298. 1299. 1300. 1301. 1302. 1303. 1304. 1305. 1306. 1307. 1308. 1309. 1300. 1301. 1302. 1303. 1304. 1305. 1306. 1307. 1308. 1309. 1310. 1311. 1312. 1313. 1314. 1315. 1316. 1317. 1318. 1319. 1310. 1311. 1312. 1313. 1314. 1315. 1316. 1317. 1318. 1319. 1320. 1321. 1322. 1323. 1324. 1325. 1326. 1327. 1328. 1329. 1320. 1321. 1322. 1323. 1324. 1325. 1326. 1327. 1328. 1329. 1330. 1331. 1332. 1333. 1334. 1335. 1336. 1337. 1338. 1339. 1330. 1331. 1332. 1333. 1334. 1335. 1336. 1337. 1338. 1339. 1340. 1341. 1342. 1343. 1344. 1345. 1346. 1347. 1348. 1349. 1340. 1341. 1342. 1343. 1344. 1345. 1346. 1347. 1348. 1349. 1350. 1351. 1352. 1353. 1354. 1355. 1356. 1357. 1358. 1359. 1350. 1351. 1352. 1353. 1354. 1355. 1356. 1357. 1358. 1359. 1360. 1361. 1362. 1363. 1364. 1365. 1366. 1367. 1368. 1369. 1360. 1361. 1362. 1363. 1364. 1365. 1366. 1367. 1368. 1369. 1370. 1371. 1372. 1373. 1374. 1375. 1376. 1377. 1378. 1379. 1370. 1371. 1372. 1373. 1374. 1375. 1376. 1377. 1378. 1379. 1380. 1381. 1382. 1383. 1384. 1385. 1386. 1387. 1388. 1389. 1380. 1381. 1382. 1383. 1384. 1385. 1386. 1387. 1388. 1389. 1390. 1391. 1392. 1393. 1394. 1395. 1396. 1397. 1398. 1399. 1390. 1391. 1392. 1393. 1394. 1395. 1396. 1397. 1398. 1399. 1400. 1401. 1402. 1403. 1404. 1405. 1406. 1407. 1408. 1409. 1400. 1401. 1402. 1403. 1404. 1405. 1406. 1407. 1408. 1409. 1410. 1411. 1412. 1413. 1414. 1415. 1416. 1417. 1418. 1419. 1410. 1411. 1

v. Sunday after Epiphany.

63

there is also an Ismaell. Where as is a Jacob, there is also some Esau or other. Whereas is a David, there is also a Saule. Whereas is a Christ, there is also a Judas. Whereas is Paul, there is also some Nero. And wee must not looke too haue it otherwise. For Sathan lieth alwayes in waite for Christes churche, whiche he endeuoreth eyther utterly to abolish, or els to defile it with wicked doctrine and maners.

But when come the enimies? When men sleep then commeth the enimie and soweth Darnell. By this sleepe are noted both the ministers of the word, and also the hearers thereof. The ministers of the word are sayde too sleepe when they doo not their dutie faithfully in teaching things that are holosome: in admonishing those that seeme too bee slouthful: in rebuking those wherun they see not too walke the right way too the truth of the Gospel: in comforting the fearful consciences: and in confuting erronious opinions whiche fight with the foundation, that is too say the articles of our faith. The hearers also are sayde too sleepe, when they eyther heare the word negligently, or else were colde and by little and little fall away, as wee see many doo now a dayes.

When men sleepe so, then commeth the enemy, and that because hee is the enemy of Christe, whose kingdome (that is too say, the Churche) hee desireth too wast, and too enlarge his owne kingdome by lying and murder.

What doeth the enimie? Hee soweth in the Lordes feldes. What? First, false and hereticall doctrine fighting against the Articles of dure faithe. And this practise hee began in Paradise, continuing it on stil in all ages. For wheresoeuer the true and sincere doctrine of the gospel is preached, there also is the enimie at hand, too poysou the fountaines of our Sauour with his owne venim, least men shoulde drawe saluation out of the pure fountaines of our Sauoure. Secondly hee soweth contempt of the word in many. Of these saides spring vp Darnel, that is too say naughtie children, as are first Hypocrites: secondly Sophisters: thirdly Tirants: fourthly

5
13 14 1

v. Sunday after Epiphanie.

fourthly blasphemers: and fiftieth wicked men. And all these knitting their powers togither, assault the church, that is to say, that little seelie flocke of Christes.

But what meaneth it that he sayth, that the eniuious man having cast his sede of Darnel in the Lords felde, went his way? Dooth the Deuile depart from Hipocrites, Sophisters, and Tirants? In no wise. But he is therefore sayd to go his way, for that he putteth on another face. He wil not seeme an enimie, but the spirite of God & an Angel of light, as it is to be seene in the Anabaptists, who make great boast of Gods spirit, and of secret Reuelations, when as notwithstanding, they be deceyued by the sleights of Sathan.

And so this second place teacheth, first that the church hath hir enimies euен in the muddes of the felde, that is to say in the outward societie of the church. Secondly it admonisheth vs that wee consent not too our enimies. Thirdely, that wee may learne too deserue the enimies from the true Citizens of the Church. Fourthly it warneth vs, that after the example of many, we should not exther altogether fal utterly fr̄ the Churche, or bee offended at the calamitie of the Churche, whiche in this life is set open to the iniuries of so many enimies.

¶ Of the third.

The seruants come too the master of the household, and say: Diddest thou not sovve good seede in thy felde? By this comming of the seruants to the maister of the house, is signified the prayer of the godly for the Churche, agenst sects & stumbling blocks in the Church. For as the godly doo continually pray for the prosperitie and welfare of the Church: so do they praye that no euill or hurtful things may befall it: which thing is to bee seen every where in Davids Psalmes. Aske those things (saith he) which are for the peace of Hierusalem: so myghte they prosper that loue thē. Contrarywise. Let mine enimies bee confounded (sayeth he) and let them bee destroyed that would me evil. Also in the seventh

Psalm:

v. Sunday after Epiphany. 64

Psalme : Let his wōlie turne vpon his owne head, and let his wickednesse light vpon his owne crowne.

But how can this stand with Chrys̄t's commaundement, Who bids vs to pray for them that curse vs & do vs w̄ong? The prayer of the Church agaist hir enimies hath alwaies a condition of Repentance and Conversion annexed vnto it. For the meining therof is, eyther that they may bee conuerted vnto repentance, or else that they may bee confounded & perish, that they may not always crake blasphemies agaist God, and bee troublesome to Gods saints. We must therfore pray for our enimies, that they may bee conuerted, we must pray agaynst them, that they may bee confounded & disappoynited of their deuises, wherby they practise myschēfe agaist Chrys̄t's Church.

VVilt thou (sayd his seruantes) that vvee go and pluck them vp by the roote? too vwhome bee sayd, No: but let them both grovē together, least in gathering the Darnell yee plucke vp the VVheat therewith. First, it is heer too bee known y Chrys̄t entreateth neither of the dutie of Pastors, nor of the Magistrates: but only taketh away the stumbling blocke, wherwith the weak are troubled, when they see there are manie vnpure folk in the Church. For vnto the Pastors is committed the spiritual sword, wherwith they separate the vnpure from the Church, by excommunicating them, to the intent that beeing stricken with shame, they may at length amend, & the god men not be defiled with their infection. Unto the Magistrate also is a sword committed: but it is a secular sword as they term it, wherwith hee punisheth & casteth out the troublers of humane felowship. But albeit that Pastors and Magistrates do their dutie never so diligently: yet shall they never bee able to purge the Church so cleane, but that some dreggs of vnpure doctrine and wicked life will remaine, which when wee see, wee must not bee offended: but taking warning by this parable, wee must purge it as much as wee can, committing the rest vnto God.

J. 2

5
13 14 1

v. Sunday after Epiphanie.

For Chyſt doth not by his ſaying, beare with the maunte-
nance of filthinesſe in the Churche: but onely exhorteth his
faithfull ſervants, not too bee diſcomfordeſt when they are
faine too ſuffer the euil to liue with them. Of this place ther-
ſoſe we may gather. First how great Gods mercy is, which
ſo pacientlyuffereth the euil in his Churche, too the intent
they may repenteſt. Secondly that by theſe things we may co-
fort our ſelues, againſt the ſtumbling block of the ſewenesſe
of them that obey the Golleſt. And thirdly that the Anabap-
tisſes are conſuted, which deny any congreſation (wherin are
many wicked folkes,) too bee the Churche.

¶ Of the fourth.

And in the time of haruest, Ivvill ſay too the haruest folke: A
firſt gather yee toogither the darnell, and binde it toogith-
er in bundels too bee burnt, but gather the v wheat into my
barne. Here he preacheſt of the ſeparating of the godly from
the vngodly, which ſhal bee in the end of the world. Secon-
dly he forteleſteth that the time ſhal come, that the vngodly ſhal
bee puniſhed, and the godly bee gathered into the kingdome
of God. For in like maner as the darnel is bound toogither &
caſt into the fire: and the wheat is gathered toogither, & laide
up in the barne too bee kept: ſo ſhall it also come too paſſe in
the end of the world, that the vngodly ſhall be giuen ouer too
eternall punishment too bee tormented, and the godly ſhal be
deliuereſt and rewarded with poſſeſſion of eternall life. This
dooth Chyſt in the xxviij. of Mathew expreſſe without parable
in this wiſe, in the ſentenſe of the laſt iudgement, where he
will ſay to the vngodly: Go yee curſed into euerlaſting fire.
And to the godly: Come yee bliſſed of my father and poſſeſſe
yee the kingdome prepared for you from the beginning. In
the laſt ſentenſe that is giuen vpon the vngodly, there is
named a double punishment, that is too wit: Curſing and e-
ternal fire. For in as muſh as they haue deſpiled the bencit
of Chyſte freely offered vnto them, they are ſubiect to the
curſe

v. Sunday after Epiphanie. 65

curse of al creatures: which punishment how horible it is, no tong is able too expresse. Besides this, they shal be punisched with double fire: namely wyth the fire of euil cōscience, the torment wherof shall never haue end: and with fire burning the bodie and not consuming it: for the bodie being adiudged too eternall torture, shall feele everlasting fire. If we thought vpon these things earnestly, we woulde not bee so colde in matters of our saluation.

In the sentence giuen vpon the godlie, is set forth a double reward: namely the blissing of the fater, & his inheritance of Gods kingdome. The one is set as contrarie agenist cursing, and the other is set agenist eternall punishment. We may therfore gather a double argument hēreof. One of the punishment of the vngodlie, and the other of the rewarde of the godlie. And cyther of them both (if it bee thought vpon as it ought too bee) is effectuall too worke in vs the feare of God and true and continual repentance.

By this meanes therefore all the whole Parable ameth at this marke: that the vngodly shoulde leauē his own way, wherby hee sinneth: that the vnrighteous shoulde leauē his thought, wherby hee dispaireth of the forgiuenesse of his sinnes, and (according to the saying of the Prophet) bee conuerted to the Lord, because hee is readie too forgiue. In this redinesse nothing wanteth: but there is in it almighty mercifulnesse, and mercifull almightynesse, too whome be glorie for euer. Amen.

The Sunday called Septuagesima.

The Gospell. Math. xx.

THe kingdom of Heauen is like vnto a man that is an householder, vvhich vvente out early in the morning too hire labourers into his vinearde. And when the agreement was made vwith the laborers for a penny a day, he sent them into his vineyard. And he vwent

I. out

5
13 14 15

Septuagesima sunday.

out about the thirde houre, and savy other standing ydle in the market place, and said vnto them: Go ye also into the vineyard, and vwhatsoeuer is right, I wyl giue you. And they vwent their way. Ageine, hee vwent out about the .vj. and .ix. houre, and did likevwise. And about the .xj. hour he vwent out, and found other standing ydle, and sayd vnto them: Whyn stand yee here al the day idle? They sayde vnto him: Because no man hath hired vs. He sayth vnto them: Go ye also into the vineyard, and vwhatsoeuer is right, that shall ye receiue. So when euene was come, the Lord of the vineyard sayd vnto his Stevarde: Call the Laborers, and giue them their hire, beginning at the last vntill the first. And vwhen they did come that caine about the eleauenth houre, they receyued euery man a penny: But vwhen the firste came also, they supposed that they should haue receyued more, and they likevwise receyued euery man a peny. And vwhen they had receyued it, they murmured agaist the good man of the house, saying: These last haue vvrrought but one hour, and thou hast made them equall vvith vs vwhich haue born the burthen and heate of the day. But he aunswvered vnto one of them, and sayde: Freende I doo thee no vvrong: diddest thou not agree vvith mee for a pennie? Take that thine is, and goe thy way: I wyl giue to this last euene as vntoo thee. Is it not lawfull for me to do as me listeth vvith mine ovvne goodes? Is thine eye euill because I am good? So the last shall be first, and the first shall be last. For many be called, but few be chosen.

The exposition of the text.

Ihis Parable setteth before our eyes the image of the Churche. For therein is shewed howe the Church (which is likened too a Vineyard) is dealte wyrthall. For as the workmen are in respecte of a Vinearde: so are men in respecte of the Church. The workmen are called into the vineyard, some soner, and some later. Some labor much and long time, & some labor little and short time. So of men, some sover,

Septuagesima sunday. 66

ner, some later, are gathered into the Churche by the preaching of the Gospel: and they worke some more, some lesse. Moreover, as the housholder giueth to some their dayes wages vppon couenant, and unto other some as muche of his owne god will: so in likewise our heauenly Father is a like bountiful to all that labour in his Churche. Ageine as the housholder biddeþ the proud and stubborn go their wayes, and maketh muche of those that take his liberalitie in god wozthe. So God the father reiecteth those that seek rewarde of workes, whereas hee bestoweth eternall life vppon those that depend vpon his free and franke god wil. And so the meaning of this Gospel is, that no man eyther truste in his owne workes, if they be many: or despaire if they bee none: but onely depend vpon the godnesse of God, walking in the feare of the Lord. And hereof may thre places be made.

- 1 That every Christian is hyzed into the Lordes vineyard to worke.
- 2 A generall doctrine concerning god workes, and the rewarde of god workes.
- 3 Of Chrystes saying: So shall the last bee first, and the first be last: many are called and few chosen.

G Of the first.

The Church of God is in the scriptures oftentimes called the Lords vineyard: and that first because the Lord hath chosen it, and vouchsaued to make a couenant of grace and euerlasting saluatiō with it, and bestowed innumerable benefites vpon it, and hathe planted and furnished it. All the whole Church is a vineyard: and all Christians are the vine braunches, whiche in an other respect are also called worke-men. Secendly this naming of it, sheweth how muche the Lord esteemeth his Churche: for no possession is more precious than a vinearde. Neþher doþ any require greater or more continuall laboure.

I.y.

Thirdly

5
13 14 15

Septuagesima sunday.

Thirdly when as the Lord calleth his churche a vinearde, he commendeth his own care and earnestnesse towards vs. Fourthly this name signifieth, þ we haue neede of continuall looking too, and of continuall care and that the Lord had neede too put to his hande, if he minde too haue true & fruteful vine braunches. Fifthly that they whiche are received into the churche, are bound too bring forth god frute. For as the vine braunches do bring forth god grapes, & not wilde grapes: so Christians must doo the workis of the spirit, & not of þ fleshe.

Now is too be seen, how every Christia must behauie himself in the Lords vineyard. For as there bee sundry duties in a vineyard, for one plåteth, another watereth, another shredeth, another bindeth, another vnderpropeth, another diggeth, and another dungeth the earth: So are there sundry vocations and offices in the Church, according to the diuersitie wherof, men must labour in the Churche. The Lord appoin-
teth unto every man his taske, according to his owne wil. For like as in a vineyard, the housholder giueth to one man a shreddinghook, to another a spade, and to another a knife or a hatchet: So in the churche one is appointed of God to bee a preacher, another to be a magistrate, the third to be a householder, the fourth a teacher in a schoole, another to bee a scholler, and another to be a craftsman, and so forth.

But heer every man in his laboꝝ must consider thre things. First whither his labour be profitable in the vinearde, and commaunded him by the housholder. Secondly what is too be auoyded of him in his laboring. Thirdly what, and how it is too bee done.

Whither thy laboꝝ bee profitable, & cōmaunded thee by the housholder, thou maist know by two things: namely by the commaundement, and by thy calling. Every laboꝝ that maketh to the planting, watering, cherishing, and preseruing of this vineyard, hath a commaundement: that is too wit: the laboꝝ þ serueth to the glory of God, the edifying of the church, & the harþroughs of the church, that is too say, common weales
and

and housholdes; is commanded by God in the first table and in the fourth comandement. Besides this, it is not inough that thou arte commaunded to labour, vnlesse thou bee enabled to laboz in lawfull vocation. For hee that taketh upon him to labour in the vineyard without calling, is rash and bringeth fowrth no frute.

In labouring thou must beeware, firste that thou bee not proud if thou see me too thy selfe too labore more, or also better than another man. Secondly, that thou haue not an eye too the rewarde of thy labore performed, but to the commaundement of the houholder, whom hath set thee in the vineyard, to the intent thou shouldest work. Thirdely, that thou despise not such as work lesse than thy self. And fourthly, that thou grudge not agaist þ master of the house, though he apeir liberal to them that see me too haue wrought lesse than thou.

What is to bee looked vnto, and continually too bee thought vpon while thou art working? First it behoueth every man to think hee is brought into the Lords vinearde, not too bee ydole, but too work. For in the Lordes vinearde there is no roome for slouth and sluggishnesse. No man can (without displeasing the master of the house) put ouer his taske too another man. Therefore whosoever is brought into this vinearde, let him labore lustily without deceipt. For cursed is hee that dooth the Lords work deceitfully. Secondly in laboring let him think he standeth in his masters sight, who not only beholdeth the outward doings: but also seeth the secretes of the hart, and esteemeth the work by the meining of the hart, rather than by the effect of the worke. Thirdly this looking on of the master, shal stir vp the laborer too work heedfully, that hee may with a cheerfull minde beare out the heate and burthen of the day. Fourthly an eye is too bee had too nothing else, than too the goodnesse of the houholder God which commaundeth too labore: and that one thing alone wil encorage a man too go through with his task lustily. Fifthly when thou hast doen all that thou canst doo, thou shalt say, thou arte an

I.iiij. vnprou-

5
13 14 15

Septuagesima funday.

vnproufitable servant. For if thou eyther be proude because thou camest soone into the Lords vinyard, or despise others that may seem too haue wrought lesse than thou, or murmur agenst the goodman of the house whos is alike liberall too oþthers as too thee : thou shalt haer. Frend I doo thee no vrong, diddest thou not couenant vwith mee for a penny ? take that is thine ovne, and go thy wway. Is it not lavyfull for mee too doo vwith mine ovne vwhat I list ? Is thine eye euill bicausē I am good ? Thre things are haer founde faulte with in the murmur. First that haer presumeth vpon the woorþinesse of his work. Secondly that he doth not commend and set forth the liberalitie of the householder, but rather blameth him for it. Thirdly that haer enuiereth other men for the bountifulnesse of the liberal householder towardes them. Suche are all they that seeke too iustifie themselues by woorþes, beeing utterly boyde of sayth.

¶ Of the second.

To the intent we may the more distinctly vnderstand the doctrine of god woorþes, thre things are to bee thoroughly weyed. First what things are requisit to the account of god woorþes. Then what are the causes of god woorþes: and thirdly why God hath added so many & so notable promises vnto god woorþes, and why haer voutsaueth rewards vnto them.

As perteining too the first ffe things are requisite, that a woorþe done by man may woorþyly bee called god. One is commaundement. Another is Chrystes spirit. The third is faith. The fourth is a right end. And the fifth is grace, wherþrough the default is taken in god woorþe.

Now that too the ratifying of a god woorþe, commaundement is required, it is manifest by these four things: by our owne state, by the commaundement, by the forbidding, and by the maner of worþipping God.

Our state is that we should bee the seruantes of God, and haer bee our Lord God. Wherþore as it is his prerogative, too command

Septuagesima sunday. 68

commaund vs what we shall do: so is it our duty, to folow his wil as the moste certeine rule of our dutie.

The same thing teacheth the commaundement. Ezech. 20. Walke yee in my precepts, and keep my iudgements, and do them. Esay. 48. I am the Lord thy God that teacheth thee pro fitable things, and maketh thee walke in the way that thou walkest. Hierem. 33. I haue made thee a watch man ouer the house of Israel, thou shalt hear the word out of my mouth, & thou shalt do my message to them from me.

The so: bidding is manifest. Deut. 12. Pee shall not doe euery one of you what seemeth right too him selfe. Ezechiel. 20. Walke not in the commaundements of your fathers.

The maner of worshipping God, requireth that the work that should please him, should bee commaunded by him: and therupon the Lorde telleth vs plainly, it is too no purpose to worship him with the commaundementes and doctrines of men. And Esay. 29. It is named one of the wickednesse for whiche the Lord threatneth euils vnto his people, that they worshipped him with the commaundementes of men, wherfore Paule Col. 2. dooth manifestly condemn all wilworshipping.

Whereby therefore it is evident, that too the ratifying of a god work, the commaundement of God is requisite. Therefor let the woorde of God bee our lampe to shine before vs in all our doings.

Secondly, vnto the ratifying of a god worke, is required Chrystes spirit. For whosoever bee led by the spirit of God, they be the sonnes of GOD. The spirit of the fleshe defileth the worke, in so muche that they which are in the fleshe, cannot please God. Then haue we need of the spirite that regenerateth vs into new men, without the which neyther we nor our works doe please.

Thirdly is faith required. For by faith the person is reconciled too God, and made righteous. Through faith then are our works also acceptable. For without faith it is impossible too please God. For whatsoever is not of faith, is sinne.

Fourthly. I.iiij. Fouthly

5
13 14 15

Septuagesima sunday.

Fourthly is required a right ende, to the goodnesse of the work, according as these words of Augustine testifie. Knowe thou (sayth he) that vertues are to be discerned from vices, not in working, but in end. The working is that which is to bee don, and the end is that for which it is to bee done. Therfore when a man doth any thing wherein he seemeth not to sinne, if he do it not to that end for which he ought to do it, he is conuinced to sinne. And it is meete that the uttermoste end of all our doings, bee the glory of God, vnder which many other are often times ordeyned.

Fifthly to the accomplishment of a god worke, is required grace, whereby the default is taken in god worthe. For althoough he that is iustified by faith, doth not fulfil the law of God, but rather findeth many blemishes in all his workes: yet do his works please God in deed, and what fault so ever is in them, that doth grace couer.

These are the ffe things therfore that are requisite to the ratifying of a god worke, without whiche the worke can in no wise be called god before God. Now, whiche I promised in the secōd place, I wil recite the causes that may moue thoroughly to do god: and they are in all, thre: necessitie, dignitie, and rewarde.

Necessitie is of ffe sortes: that is to wit, of commaundement, of det, of keping faith, of eschuing punishment, and of conuerstion. The first necessitie is Gods commaundement, wherunto al reasonable creatures ought to obey. And Paule sayth. This is Gods wil, that you shold be made holy. The second necessitie is dette, whereof Rom. 8. we are debtors to GOD and not to the fleshe. For we are not masters of our selues, but we are his who hathe redēmed vs with his precious bloud. The thirde necessitie is faith, whiche cannot bee kept as long as we folowe sinne agenst conscience. Therupon Paule sayth. If any man haue not a care of those that are his, and cheely of those that are of his owne housshould, hee hathe renounced the sayth, and is worse than an Infidel.

Eight

Fight thou an honelle fighete, hauing faith and a god conscience. The fourthe necessitie is the eschuing of punishment. For their iniquities (saith David) thou punishest the childre of men. The fift necessitie is conuersion. As truely as I liue (saith the Lord) I wil not the death of a sinner, but that he shuld conuert and liue. For when a man turneth too amendment, hee is quickened ageine, and regenerated into a newe man, that he may from thenceforthe mortifie the deeds of the fleshe, by the spirite. Rom.8.

The second cause of god wroks is dignitie. For those that be iustified, are the children of God: they are gods holy temple, they are kings and preists, annointed of the holy Ghost. Who beeing endued with rightuousnesse, ought too set forth the God with minde, voice, confession, and conuersation.

The third cause is rewarde, that is too say, the recompensing of the patience and obedience of the beleueers towardes God. For God promiseth rewarde: whiche we must looke for by faith, not hauing any respecte too the wroks that we haue done, but too the free promises. So in the eleuenth too the Hebrewes, Moyses is read to haue had respect to the recouping. Therfore when GOD promiseth recompence, we must doo two things. First we must acknowledge the unworthiness and imperfection of our own work. And secondly we must stedfastly beleue, that God the promiser is true of his promises, trusting wholly too the godnesse of him that promiseth, and not too the worthiness of the work.

In the thirde place, I propounded it as a thing to be thoroughly weyed, why God added promises too god wrokes, & why he vouchsaueith too rewarde them. The causes of this matter are cheefly five.

The first is, that they might be testimonies of Gods prouidence. For GOD wil haue it knowne, bothe that bodily goodes are things by him created, and also that they are not scattered by chance, but that they are giuen by him, and preserved by him for the churche, according too this saying: He

I. v.

filled

5
13 14 15

Septuagesima sunday.

filled the hungry with god things, and the rich he sent emp-
tie away. The second is, that they shold be witnessings that
God wil preserue his churche euen in this life. Whereupon
1. Tim. 4. Godlincse hath promises both of this present life,
and of the life too come. The third is, that God wil, that both
bodily necessitie shall be a putting of vs in minde of Fayth,
Prayer, Hope, and thankesgiving: and also that these god
things shold bee craued by Faith, and wayted for by pati-
ence. The fourth is, that they might put vs in remembrance
of the promise of grace. For corporall benefites are vnto the
faithful a sealing vp of grace. The fifth is, that God wil haue
bothe these things done: namely his Churche too bee subiecte
to the crosse, and also too be preserued euen in the middes of
peril in this life. Bothe these things are shewed in the. 37. of
Elay: O Lord our GOD saue vs from the hande of Senna-
cherib, that all kingdomes of the earth may know, that thou
only art the Lord.

¶ Of the third.

This sentence wherewith the Lorde closeth vp this para-
ble, is too bee marked with heed. So shall the last be first, &
the first be last. Why so? For many are called, and fewe bee
chosen.

The proposition of this sentence, which is an auke thing
too reason, as it rayleth vp the weake harted that acknowle-
dges their infirmitie: So it casteth downe the proude Hypo-
crites swelling in opinion of their owne righteousnesse
and holynesse, and beateth them flat vnto the grounde, as it
were a thunderbolte from Heauen. But who are those first?
and whe are the last? These that are first with them selues
in their owne opinion, and in the estimation of their owne
workes, shall bee last with God: that is to say, of no value,
yea rather men damned by the iust judgement of God. They
be last with them selues, which in god earnest acknowledge
their owne vilenesse and infirmitie, as whiche feele them sel-
ues too haue no desert: and these shall bee first with God, that
is too

Septuagesima sunday. 70

Is to say, accepted with God, so that they leane vntoo Chyſt
the Mediator, by ſtedfaſt fayth.

The meaning of this ſentence, Many are called, and fewe
choſen, teacheth two things : the one is, howe great is the
goodneſſe & mercy of God, that calleth all men to the know-
ledge of his ſonne, by his gospell. The other is, howe great is
the vnhankfulneſſe of men, of whome ſo fewe are found that
are choſen, that is to say, godly, ſincere, and practiſing ear-
nest repentaunce. For there are fewe that renounce theyr
owne woorkeſ (yea & themſelues) al togither, and that trul-
only to God, and gloriſe him in minde, talkie, confeſſion,
and conuerſation. This ſentence therefore admoniſheth vs,
firſt to acknowledge the benefite of God that calleth vs by
the Gospell : ſecondely to detell the vnhankfulneſſe of the
worlde, which accepteth not the benefits offred : & thirdly to
ioine our ſelues to thole fewe in repentaunce, fayth and true
inuocation, which receiuē the Gospell ſincerely to the glozg
of God, to whome we honor for euer. Amen.

The Sunday called Sexagesima.

¶ The Gospell. Luke. viij.

Veruē much people were gathered togyther, &
were come too him out of all Cities, he ſpake
by a ſimilitude. The ſovver went out too ſow
his ſeede : and as hee ſowed, ſome fell by the
way ſide, and it was troden dovvne, and the
ſoules of the aire deuoured it vppe. And ſome
fel on ſtones, and aſſone as it was ſprung vp, it vwithered avvay,
bicaufe it lacked moystneſſe. And ſome fell among thorns, and
the thornes ſprang vp vwith it and choaked it. And ſome fel on
good ground, and ſprag vp and bare frute an hundred fold. And
as he ſayd theſe things : he cried : he that hath eaſes to heer, let
him heere. And his diſcipliſeſ asked him ſaying ; What maner
of ſimi-

5
13 14 15

Sexagesima sunday.

of similitude is this? And hee sayd: Vntoo you it is gyuen too knovve the secrete of the kingdom of God, but too other, by Parables: that vwhen they see they shoulde not see, and vwhen they heer they shold not vnderstand. The Parable is this: The seede is the vvoord of God: those that are beside the vvay, are they that heere: then commeth the diuel, and taketh avvay the vvoord out of their hartes, leaste they shoulde beleue and bee sauad. They on the stones are they, vvhiche vwhen they heere, receyue the vvoord vwith ioy, and these haue no rootes, vwhich for a vwhile beleue, and in time of temptation goe avvay. And that vwhich fel among thorns are they, vvhich vwhen they haue herd, go foorth, and are choaked vwith cares and riches, and voluptuous liuing, and bring foorth no frute. That vwhich fell in the good ground are they, vvhich vwith a pure and good herte, heere the vvoord and keepe it, and bring foorth frute through pacience.

The exposition of the text.

Hys Gospel conteineth a godlie image of the church militant in this wrold, and springing of the incorruptible seede of Gods wozde, in the visible companie wherof, how many and how sundry sortes of heerers ther bee, hee peinteth out by the similitude of the naturall seed. For hee beareth witnesse that it happeneth alike to the heauenlie seede, as is wont to happen to the naturall seede, cast into the grounde. For like as all bringeth not foorth frute that the husbandman casteth into the grounde, no nor scarce the fourth parte of it: Cuen so the word of God hath sundry heerers, in very fewe of whome it bringeth foorth wholsome frute. Herof are thre places.

- 1 The exposition of the Parable.
- 2 The diuers sortes of the heerers of Gods wozde.
- 3 As concerning the Lordes saying: Hee that hath ea-
res to heere, let him heere.

J Of

G Of the first.

The causes why the Lord spake unto the people in parables, are many. The first may be the foretelling of the Prophets. For the Prophets had foretold, that when Christ came, he should teache the people in parables. And it was a very auncient maner of teaching, to teache in parables and similitudes. Secondly, for that this kinde of teaching doth wonderfully enter into the eyes and minds of men. Thirdly, because the things that are taught by suche kindes of images and tokens, do helpe the memorie, that the doctrine by them (as it were by tokens of remembrance) may bee sent out to all that shall come after. Fourthly also, Parables do assuage the ouer harde rebukes, and as it were hide the with a certaine veyle, that they may the lesse offend. And yet afterward being conceyued & vnderstood in the minde, they teach and do as muche as plaine doctrine, and yet they touche no man openly. Finally the partes of this parable, are the sower, the seede, the frute, and the ground.

The sower is God: who altheugh he cast his seed into the grounde by men: yet notwithstanding hee is presente with them him selfe, and worketh with them. By reason whereof the ministers of the word are termed Gods helpfellowes: by which name, both things are meant, that is to wit, that bothe GOD doth worke after his owne maner, and that men as workfellowes do bestowe their labour in Gods behalfe. Here we may learne two things. First that the seed is precious and noble. For we see in the worlde, that the excellenter the seede is, so muche more cunning and skilfull persons are set to lay it into the grounde. If the kings of the worlde together with the wise men of the worlde, were sayde to bee the layers of this seed into the ground, al men wold wonder at it, & all men would be very desirous to knowe this seede. But now is God become the sower here: and the stewards of Gods mysteries are here present. And therefore it needes

g of

5
13 14 15

Sexagesima sunday

needs bee, that this sowing is both an earnest and a noble sow-
ing aboue all others. The other thing that we may learne
herby, is that it is a great fault, and worthy too bee punished
with most greuous punishment, eyther to receiue the seed of
the lower God, into a ground (that is too say a heart) not tilled
before with the plough of the lawe: or when it is recey-
ued, not to cherishe it with all the attendance, carefulnesse,
diligence that may bee, so as it may growe and bring forth
moste acceptable frute too the lower.

The seed is the very word of God, and not of man: whiche
seed the only begotten sonne of God hath brought out of the
bosome of his father. This seed is lively: wherefore if it sceme
at any time not too bring forth frute, it is not the fault of the
seed, but of the ground. They that eyther corrupt this seed as
hereticks do: or choke it, as hypocrites do: or keep it down by
force, as tirants do: or thrust in other in stead of it, as the pa-
pists do: shall one day fyle the iust wrath of God, who as he
hath giuen pure seed, so also wil he haue the same kept pure,
and in no wise corrupted. And this seed hath he left with his
Churche too keepe, layd vp in the treasures of the Prophetes
and Apostles.

The frute that this seede bringeth forth, followeth the na-
ture of the seede when it is growen vp. For first after it is
layed into the ground, there springeth of it repentance, that
is too say, an amendment of the former wicked life. For like
as some excellent seede being conceyued in the bowels of the
earth, doth by his owne power kil the weeds that ouergrew
the grounde before: so this seede dothe by true remorse, kil
the shred wiedes, (that is too say sinnes) whiche the Deuill
hath sowed in mannes harte, so as they may not bear deadly
frute unto damnation, as they did before. Ageine, this seede
together with helthful repentaunce, bringeth forth faith, the
frute whereof is moste acceptable too GOD. Out of this
faith, as out of the eare of the corne, come forthe seedes, that
is too say, children of GOD, according too this saying: **To**
as

as many as belieued, he gave them power to become the children of God. These (as sayth saint Peter) are borne againe, not of corruptible seede, but of incorruptible seede, by the woorde of the living God that continueth for euer. The children of God being so borne of Gods incorruptible seede, doo bring forth their fruite, that is to wit, god woorkes and pacience, wherwith the Lords fruteful field flourishest even vntill haruest.

¶ Of the seconde.

By the manner of the seede layde into the grounde, a man may gather four kindes of hearers of Gods word. For the seede that is layde into the ground, either is not conceyued in the bowels of the earth, or else is conceyued wyth frute, howbeit such frute as out of hande withereth and perisheth: or else with frute that endureth to the haruest. And this varietie happeneth by reason of the nature of the soyle. For if the seede light into the way, it taketh no roote, but is either troden downe with feete, or devoured by the byrdes. If it light vpon stony grounde, because it taketh no deepe roote, it perisheth as soone as it cometh vp. If it light among thornes, the thornes choke it, and it dieth without profit. If it light vpon good grounde, it beareth frute, and that plentuously. Whereupon our Lord concludeth manifestly, that there bee foure sortes of hearers, of which I must nowe speake in order.

The first kinde of hearers is set forth in this wise in the Parable, Some fell in the highe way, and was troden vvyth feete. The Parable is thus expounded by the Lorde. Those that are by the high way, are those that heare the woord, and anone comineth the Diuel, and taketh the woord out of their heartes, least they shoulde beleue and bee sauied.

In this exposition many things doo mete togither, whiche too bee considered. First, what is the cause that it beareth not frute, namely because the grounde is harde and drye,

5
13 14 15

Sexagesima sunday

drie, that is to say, the heartes of the herers are stonie and
harde, so as they glie no place to the worde. Mennes hartes
wax harde by accustoming themselves to sinne, by hope of
scaping without punishment, by Epicurishe thoughtes, by
innumerable examples of such as sinne, and by the craftes
of the Diuell. And whereas the Lorde sayth, that the seide
was sowed in their hearts, it is as muche as if he had sayde,
that the vice & leudnesse of men is the cause why it is taken
out of their hartes. Therefore they do God wrong, that as-
cribe their damnation unto him. For he being mercyfull
unto al men, casteth his seed into the ground, that is to say,
sendeth preachers to teach his gospel; but through mens de-
sault it cometh to passe that it is troden vnder foote without
aute. Secondly it is to bee marked aduisedly, that the diuel
is sayde to come and take away the worde out of their har-
tes. Wherby wee gather, that this enimie of our salvation
(according as hungrie birdes are wonte to do in spedtyme)
as soone as the doctrine commeth abroade, is at hande, and
steppes in, to catche it uppe before it can conceiue moysture
and stote forth. That this is the continual endeuer of Sa-
than, the strok of all tymes teacheth vs, and Peter testifi-
eth when he sayth: that the Diuell goeth about like a roa-
ring Lion, seeking whom he may devour. For in like wylle
as he set himselfe agaist our first parentes, and that by ta-
king Gods word out of their hartes: so employeth he him-
selfe wholly with like endeuer at this day, that the worde
whiche is preached, may abide frutelesse with the herers.
Thirdly, it is to be obserued, that the Gospel is the preaching
of salvation. For when he sayth that the Diuell taketh the
word out of the hartes of the herers, least any shold bee sa-
ued: he declareth suffiently, that the worde of God is ap-
pointed to our salvation. Fourthly here is to bee obserued,
the great prayse of sayth, inasmuche as Chryste in expresse
wordes calleth it the cause of our salvation, leaste throught
believeing (sayeth he) they might bee saued. For as salvation
is offered

is offered vnto men by the ministracion of the Gospell: so by faith only is the offered saluation receyued and reteined: wherupon the Apostle sayeth, the Gospell is the power of God, vnto saluation, to euery one that beleueth. Fiftly as our great vnthankfulness is noted, wherethrough we despise the saluation that is offred vs by the woorde: so is their errore to bee detested, which go about to deprive the woorde spoken, of his power: who doubtlesse are the diuels instruments to hinder the saluation of men.

The second sort of herers are noted in this parable: Other some fell vpon stones, and asloone as it came vp, it vwithered, because it had no moysture **The Parable is expounded by the Lord in these woordes.** For that vwhich fell vpon the stones, are thole vwhich vwhen they haue heard the vvoorde, doo receiuie it vwith ioye, but yet they haue no roote, but beleue for a time, but go backe in the time of triall. As long as the Crosse and persecution troubleth them not, they holde not the meanest place in the Churche: but aslone as persecution ryseth for the Gospell, they giue ouer, and sayth dieth utterly in them without frute: and of this sorte of herers (alas for sorowe) there are too many. Aslone as the doctrine of the Gospell was purged in this Realme, very many seemed to embrase the Gospell earnestely. But when they sawe their frendes displeased with them for it: whē they perceived that no smal piece of their estimation among the Papistes was abated by it: and that the crosse touched them somewhat nerly: then they forgat the sweetnesse of the Gospell, whiche they had heretofore receyued with ioyfulness, and shamefully lyke wretches slipt from it to their utter reproche, & the horriblie destruction of their soules: for whom it had ben much better never to haue tasted the godnesse of the Gospell, than wyth so much shame to fal away agen from grace and saluation.

The third sorte of herers is painted out in this Parable, thus: And other son e fell among thornes, and the thornes grovning vp vwith it, choaked it. **The Lord interpreting this parable**

B.j.

5	13	14	15
---	----	----	----

Sexagesima sunday.

parable, sayth: That vvhiche fell among thornes are those vvhich haue herd the vword, and going their vvays are choked vwith the cares, and the ryches and pleasures of this lyfe, so that they bring foorth no frute. In this exposition of the Lords, many things are too bēe considered. Firsle that this sorte of men is meeē to cherishe the seede within, that is to say, that they turne unto the Lorde with true repentance, & that they beleue and loue the word of god. Secondly, that the corruption of the seede, (that is to say, of Gods woorde sownen in the hart of man) commeth from elsewhere, namely of the thornes. For as god seede bēeing conceyued in god grounde and growne vp, is often so marred with the thornes that winde about it, that it perisheth before the haruest: Euen so many bēeing at the first well disposed and worshippers of God, are before the ende of their life choked with thornes, I say with the thornes of carefulnesse, of riches and of pleasures. Thirdly it is too bēeing obserued in this place, that the Lord putteth heere ij. kinds of thorns, which do choke the heuenly seede after that it is growne vp & spindled: as are thoughtfulness or cares of this wold, and ryches, according as Mathew hath: or (as Mathew and Marke haue) the deceitfulness of ryches, and the pleasures of this life.

Saying then, that these bē the thornes wherewith Gods woorde is choked, and that there is none of all which is not ouergrownen with great store, and as it were with a thicke queach of thorns: we must do our indeuer, that if we cannot utterly plucke vp all the thornes themselves, we may (at least wise) breake off their prickes, that they perce not thorough Gods crop and destroy it.

As concerning the first kind of thorns, this is the way too blunt them: if we wholly renounce this worlde with his lustes, and vse this worlde as though we vised it not, according as Paul admonisheth vs too do.

The second kind shal doo no harme, if we follow Salomon's counseil, who sayth: If riches abounde, set not thy hart vpon them,

them: And also Pauler's counsel, which saith: Warn the riche men in this world, that they bee not proude, nor trust to the vncertaintie of their riches, but in the living God which giueth vs all things plentifullly to our use: but that they do wel and endeavour to bee riche in god worke, and bee liberal to-wards others.

The iij. kind of thorns are the pleasures of this life, which consist in delights, pompe, worldly hono[r], dainty meats, fine apparel, and chamberwork: which all together and seuerallie do choke the seede of God, so as it cannot bring forthe the frute of eternall life. Let them therfore that haue regarde of euerlasting saluation, take god heed of these thornes.

The fourth sort of herers is noted in this part of the parable. And some seede fel vpon good grounde, and sprang vp and bare frute, and brought forthe some thirtie folde, some sixtie folde, and some a hundred folde. This parable is expounded of the Lord in these wordes. And that vwhiche fel vpon good grounde, are thole that vwith a pure and good harte doo hear the vvoord, and keepe it, and bring forthe frute through pacience. In this exposition ffe things are too bee obserued, whiche do define v good ground wherinto v lords seed was cast. The first is too receive the seede and heare the word with a pure & good hart. The second is too keep the seed, that is too say, not too for-
get v word that is herd, but too think vpon it continually. The thirde is too bring forthe frute in true godlinesse, holinessse, charitie, and the duetie of a mannes vocation. The fourth is that this frute must be brought forth in patience: verely that wee suffer not our selues too bee pulled by any meanes from sayth, and from bringing forth frute. The fifth is, that all bring not forth alike much frute: For the Lord sayth: Some thirtie fold, another sixtie folde, and another a hundred folde: that is too say, they which beleue the gospel, bring forth frute according to the measure of their faith, some more and some lesse. This oddes in bringing forth frute, doth be the teache-
vs and comfort vs. It teacheth vs, that the seede of God must

B.y.

not

5
13 14 15

Sexagesima sunday

not bee frutelesse, if at leastwise we couet to haue it to our
welfare: and it comforsteth them that bee of a gentle and good
hart, & desirous to bring forth much frute into Gods barne,
who notwithstanding do fele them selues destitute of pow-
er, and that they cannot yeld encrease of thre score folde, or
of a hundred fold. These need not too discourage them selues:
for the godman of the house vouchsafeth, euen the baser sort
their honour, and the commendation of godnesse. Therefore
who soeuer is a louer of his owne saluation, let him enteuer
to bring forth the frute according to the estate of his calling.
And when he perceyveth him self to bring forth but a little,
let him craue helpe of the godman of the house, and trust to
his godnesse which reiecteth not euen him that bringeth ne-
ver so little frute.

T Of the third.

As he had spoken these things (sayth the Euangelist) hee
cryed out with a loud voice, and sayd: Hee that hath eares
too heere, let him heere. Now in that the Lorde cryeth out,
therby is shewed both his affection towards men, that hee is
desirous to haue them sauied: and also the deafnesse of men
to heare the things that perteine to their saluation. Ageine,
when he sayth. He that hath eares too heere, let him heere, hee
giueth vs plainly to understand, y he hath two kind of hea-
rers: of whom some be deaf, not for that they are not able to
heare with their outward eares, but for that they bestowe
not the things they haue heerd, in the intrails of their hartes.
Now great store of this kinde of haerers there is, it is well
seen by the lewd behauour of many, whiche haue the faith
in their mouth, without any frute at all in their life and ma-
ners. And other some are well eared, who bestow in the clo-
sets of their hartes, that whiche they conceiue by their out-
ward haering, and bring forth the frute of the seede, according
to the measure of their Fayth. But this is too bee knowne,
that no manne by hys owne cunning canne make hym
selfe

himselfe to haue Gods woorde frutefullly : but that his eares must be opened by the Lorde. For when the word soundeth outwardly in his eares, the holy Ghost is present working in the word, who openeth the eares of the hart to haue and receyue the worde, so that we through our owne malice, striue not against the sprite when he openeth. For although that God alonely can open mens eares, and that he offereth himselfe readily to al men : yet doth he open the eares of none but such as resist not the Lord through their own stubbornesse. Wherfore it is our duetic to crie vnto the Lorde with continuall groanings, that he may open our eares, prepare our hartes, and clese our affections, so as wee may haue his woorde to our owne saluation & the glory of God, to whom bee honour and glorie for euer. Amen.

The Sunday called Quinquagesima, or Shroue Sunday.

¶ The Gospell. Mat. iii. 13.

 Hen came Iesus from Galilee too Iordan, vntoo Iohn, too bee baptizied of him. But Iohn forbad him, saying : I haue neede too bee baptizied of thee, and commest thou too bee baptizied of me? And Iesus aunswering, sayd vntoo him : Let bee novve, for so it becommeth vs, that vree may fulfill all rightuousnesse. Then hee let him alone. And Iesus beeing baptised, came by and by out of the water, and beholde, the heauens vvere opened vntoo him, and hee sawe the spirit of God comming dovvne like a dove, and lighting vpon him. And behold, a voice from heauen, saying : This is my vwell beeloued sonne, in vvhom I am vwell pleased.

The exposition of the text.

This feast is solemnized in our Churches for the storie of Christis baptis, which storie conteineth the chæfest deede
K. iij. that

5
13 14 15

Quinquagesima sunday.

that euer hapned in the worlde, neither shall any greater euer happen, vntill we se Chryste comming in the cloudes with his angels, and with great power. If then we bee delighted in storie of great & mightie princes: we haue heere the storie of the greatest Prince: whiche not only with the pleasantnesse thereof delighteth the mindes of the readers, but also it selfe alone bringeth moze commodities, than all the storie of the world can bring. But before we go to the exposition of this storie, we must discusse two questions. Of whiche the first is, for what cause this feast is instituted in the Ecclesiasticall ordinance of our Churches: and the other is, why it is appoynted at this time of the yeere rather than at any other. To the former question I aunswere: The storie of Chryst is framed for our salvation, and therefore we Danes in our Ecclesiasticall ordinances, would not omit this cheefest part of the storie: but let it foorth at a time certeyne in the yeere.

Unto the later question, I say, that this time was most conuenient for this storie to bee intreated off, and that for two causes. First for the order and continuance of the story: For hytherto we haue herd in order, first of the birth of the Lord. Secondly of his circumcisio. Thirdly of his appearing. Fourthly of the offering vp of him in the temple. Fifthly of his disputing in the temple when hee was a twelue yeres of age. What hee did from the said twelfth yeere, vnto his nine and twentieth yeere, there is nothing written, but that hee was at the commaundement of his parents. Sixthly of his baptisme, which is very well recited in this tyme of the yeere. Seuenthly foloweth of his fasting. Eighthy of his temptation. Nynthy of his doctrine and miracles. Tenthly of his passion. Eleuenthy of his resurrection. Twelfthy of his ascencion into heauen. Thirteenthly of the sending of the holy Ghost, wherby Chrysts doctrine was confirmed. Fourteenthly folow in the rest of the yeere, sundry sermons wherin the benefits of Chryst are commended to his Church, examples

of

Quinquagesima sunday. 76

of godlinesse are set forthe, and men are exhorted to godly & holy life. And fiftenthly is intreated of the last iudgement, & of the rewards of the godly, and the punishment of the ungodly. These are the cheste members of the storie of Christe, which in very god order (according as the things were don) are every yere handled in our Churches. There is (besides these) another cause, why our Churches intreateth of Chrys- tses Baptim this time of the yeaer: namely that men may bee taught what maner of garment becommeth Chrytians to be, against that devilish and heathenish furie and manner of belly cheere, that hitherto hath bin practised in many places of Christendome, not without greate offence towardes God. And let these things suffice to bee spoken concerning this present feast. The places therof are thre.

- 1 The storie of Christes baptim, with the circumstances thereof.
- 2 The vse of this storie in the Churche.
- 3 The maner and vse of our Baptim.

¶ Of the first.

In the Baptim of our Lord many circumstances are to bee wewed, & specially these five. First, what persons are the doers in this case. 2. The place. 3. The talke between Chrys- t and John. 4. The baptising of Christ. 5. The sequelle, that is to wit, the thing that hapned to Chrys- te when he was baptised. Of these five circumstances ¶ wil speak in order.

The firste. Then came Iesus from Galilee unto John. Here we haue two persons, John who was sent in the spirit of Elias to prepare the way of the Lord: In respect wher of his father Zacharie by the spirit of prophecye sayd of him, beeing yet but a babe: And thou child shalt be called the prophet of the highest, for thou shalt go before þ face of the Lord to prepare his wayes. And for the same cause Chrys- te himself auoucheth John to bee more than a Prophete, as than whiche there was not a greater borne of a woman. Ageine, we haue here an other person, namely Chrys- te hym selfe,

K. iij.

God

5
13 14 15

Quinquagesima sunday.

God and man. Hære therefore are two persons, than the whiche the whole wold hath not any thing more ercellent. John was the most high Prophet of God: & Christe was the euerlasting sonne of the euerlasting God. Of bothe whome, in as much as the dignitie and authoritie is moste excellent, we haue thereby an inkling giuen vnto vs, how greate the worshynesse and authoritie of Baptim is, whiche proceeding from God, is solemnized by them that are the most excellent of all the wold.

The second. He came too Iordan. Hær is shewed wher the baptim was celebrated. It is not for nothing that the Euangelist maketh mention of Iordan. For his meaning is, that we shuld haue an eye too the former miracles that were don long ago in Iordan: that thereby we may gather how great force and effect spirituall baptim is of.

The first miracle therfore that commeth too minde, is that which hapned when the people(vnder the conduct of Iosua) entred into the land of promise. For the riuer of Iordan (contrary to the nature of water) stood at one side like a wal, and gaue way too Gods people to passe through, so as they passed dry shod, folowing the Ark of the Lord whiche the Preestes of GOD caryed before the people. By this tipe is signified that we are conveyed out of the kingdome of Sathan, into the kingdome of God by baptisme, Christe going before vs, who is the true Arke of propiciation.

Helias denide Iordan with his cloke, and passing the riuer was lifted vp into heauen. Naaman the lepre of Syria washing him selfe in Iordan at the commaundement of the Prophet, was made whole and sounde. Nowe as the deede of Helias dyd in a shadowe signifie that oure passage into heauen shoulde b̄e made by baptisme: so the clensing of Naaman the Syrian, did prefigurate the spirituall clensing from sinnes to bee made by baptisme. For look what baptim figureth outwardly, y doth y lord work inwardly by his own power. Therfore whē we here mēcio made of Jordā, let vs call to minde

Quinquagesima Sunday.

too mind, what it signifieth spiritually concerning our baptism.

The third. But Iohn forbade him, saying : I haue neede too bee baptizeth of thee, and commest thou too mee ? And Iesuſ anſwering, ſayd vnto him. Let bee nowv, for ſo it becommeth vs, too the intent vvee may fulfill all rightuousneſſe. Then hee let him alone. In this communication are many pointes too bee conſidered. First concerning Iohns forbidding, wherein he put Chyſt of, both by iſtreitance and with his hand. Thereby, John weyed two things heedfully in this caſe : but the third he neglected. Hee weyed him ſelſe too bee unworthee to loose the latchet of Chyſtes ſhoes, and therfore muche more too walſhe his naked body. And ſecondly he weyed that Chyſt is free from ſinne, and therfore he thinketh him too haue no neede of baptisme, that hee ſhould bee walſhed therewith in token of repentance. The third thing (as I ſayd) he neglected: namely, what belonged bothe too his owne office, & too Chyſtes office. For hee ought too haue looked vpon his office, and not vpon the worþynelle of his perſon. Hee ought too haue bin resolute, that Chyſte could not attempt any thing that perteyned not too the office of a mediatour. And therfore hee heard Chyſt ſay : Let be nowv, for ſo it becommeth vs, to fulfill all rightuousneſſe. Thou arte ſent too baptize : and I come too giue ſaluation too thole that are baptizēd: therfore let eche of vs do that which becommeth him.

These thre things therfore we may lerne of John. First
to acknowledge our selues vnworthe to haue any ministe-
rie committed vnto vs in the church. Secondly to acknow-
ledge that Chyſt is he, who alone is able to washe vs from
the ſpottes of ſinne. And thirdly to obey Chyſtes commaun-
dement in our vocation, notwithstanding our own vnwor-
thiſſe, but having an eye to the Lordes commaundement,
whiche urgeth vs to do our dutie.

The fourth is: And Iesu béeing baptizēd. Hēre the eternall sonne of God, holy, without spot, clāre from sinne, and higher than the heauēs, is baptizēd. But why is hē baptizēd?

Quinquagesima sunday.

there may bee mo causes than one alledged. For first it was his wil too enter into the ministerie of God by baptim, & as it were by this couenant too shewe that hee is the minister of God. Secondly that outward Baptim shoulde bee a figure of his death, burial, & resurrection, in whiche respect hee termed his passion by the name of baptim, when he answered y chil-
dren of Zebedie. Mark. 10. saying. Can yee bee baptizēd with the Baptim that I am baptizēd withall? Thirdly too leaue the waters halowed for all them that were too bee baptizēd afterward. For the sacraments of the church are not halow-
ed by the office of the preest, as it were by magicall inchaun-
ment: but the halowing of the Sacramentes is made by the foundaton, dēd, and promises of Chryste, and by oure obedi-
ence towardes him. Fourthly it was his pleasure too be bap-
tized as wee are, as a most assured witnesse and pledge of the
union & societie whiche hee vouchsaued too haue w̄ vs. Wher
upon Paule proueth vs too bee the sonnes of God, who haue
put on Chryste. As many of you (sayth hee) as are baptizēd,
haue put on Christ. Fifthly it was his wil too doo that which
he comaundered all others too doo, according as Augustin sayth.
He is best too teach & comauand, which is an example of his
own doctrine, & y first y doth the things that he comaundereth.
Fifthly, the sequelle is too be considered. For the things that
happened as Christ was baptizēd and praying, are the grea-
test miracles of al that ever happened at any time. First the
heauen opened: wherby is signified both that the onely way
into heauen is Chryst, whom wee put on in Baptim, & that
heauen abideth shut vp vnto all men that acknowledge not
Chryst the only way vnto heauen. Secondly he saw the spi-
rit of God comming downe in the likenesse of a Dove, & sit-
ting vpon him. This is a moste sweete image of Christes be-
nefites. All wee were overwhelmed in the flood of sinne: but
Christ came as an Ark too vs, & took vs in too him self, & sauēd
vs from the flood: in witnesse whereof, came the Dove and
rested vpon him. A figure heerof was the Ark of Noe and the
Dove

Doue that he sent forth, which returning brought an Olfe
braunche in hir mouth, in token that the flood was dried vp.
Cuen so the holy ghost appēring hōer in the shape of a doue,
is a witnesse that the flood of sinnes is swalowed vp. But
sauegard is only in the Ark, that is too say, Chrysles church,
wher the holy ghost dwelleth. Thirdly a voice was herd frō
heauē, this is my beloued sonne, by whom I am pacified. Lo,
hōer woe hōere the father of heauen a preacher of the Gospel.
I pray you what can bē more wonderful? What is more too
bē amazed at? O lamentable blindnesse of men, O detesta-
ble deafnesse. The heauenly ffather soundeth his Gospell
from heauen, and weē blinde wretches see not heauen: weē
deafe wretches hōere not the voyce of the teacher. But what
teacheth hōe, I beseeche you? This (sayeth he) is my belo-
ued sonne. Beholde the fathers testimonie of his sonne: giue
credit too it if thou regarde thy saluation. He is his sonne by
nature, and weē by adoption and grace. Therfore calleth he
him beloued, not soz that weē are not beloued: but soz that
weē are beloued in his beloued, in whom only he maketh ac-
count of vs. He loueth him soz his owne sake, and vs soz his
sake. For by nature weē are the children of wrath. Ephes. 2.
but by Chryſt weē are adopted his children. Whereon it fo-
loweth in the Sermon of God: In vvhom I am vwell pleased,
that is too say, by whom I am pacified towarde mankunde,
and made at one with him agayne.

Hōere are thōe things to bē deeply weyed in mind. First
that without Chryſte God is angry with vs, and that is for
the sinne wherwith weē offend God. Secondly that Chryſt
is the only reconciliatiō of vs. For he is the propitiatiō for
sinne. For hō blood of christ purgeth vs frō al iniuity. Third-
ly that his fatherly god will & attonement, is to bē received
by faith, and to be sealed vp by baptim. Upon this faith must
folow a new obedience and thankfullnesse towards god. Be-
hold thou hast hōer the summe of al the gospel, whervnto we
must haue an eye all our life time, and in the houre of death.

Fo^r

5
13 14 15

Quinquagesima sunday.

For there cannot from elsewhere bee taken any substantiall
comfort of conscience. And thus muche bresly concerning
the declaration of the Gospell.

G Of the seconde.

Although the vse may easly bee gathered, by those things
that are saide before : yet will I repeate certeine poyntes
here. First therfore let vs knowe, that our Baptim is heere
halowed, and that the water of Baptim is made holy by
Christ, who vouchsaued too bee baptizid with water. Agein,
the whole sight of the thing that was don, peinteth out Chri-
stes church before our eyes, as it were in a table. Heere is to
bee seene, John a teacher in the Churche. For whereas is not
the word of God, and wheras the voyce of the teacher is not
herde, there the Church cannot be shewed. Moreouer Christ
is baptizid. For the Church that is well ordered, cannot be
without the vse of Sacramentes. Thirdly Christ being bap-
tized, prayeth : whose example his members folowe, and ex-
hibite true worship unto God through faith. Fourthly the
sonne standes in the middes: the fathers voice soundeth from
heauen : and the holy ghost resteth vpon him that was bap-
tized. The same thing is done in very deede at this day in
our churche. For the father, the sonne, and the holy ghost is
present with his churche, and by the voyce of the preachers,
witnesseth his good will towards Christes churche. By the
presence of his sonne, he testifieth that he hath adopted vs too
be his children : and by the holy ghost he witnesseth that he
gouerneth his church. Wherupon we may conceiu this as-
sured confidence, that hel gates shall not preuaile against it.

G Of the thirde.

The more part of those thinges that perteine to our Bap-
tim, are declared in the places aboue mentioned. Ther-
fore I will bresly touche certeine things, whiche it is excee-
ding nedesfull to knowe. The things that I wil tel, are two:
What

Dantall
accrming

Quinquagesima sunday.

79

What maner of signe baptyn is, and whiche is the true con-
sideration of the same.

What maner a signe then is Baptisme? First it is a testi-
monie of grace, as wel exhibited as also applyed to the party
that is baptized: Namely that God is pacified towards him
through Chryste: which testimonie verely requireth to be
apprehended by faith. Agein, this Sacrament is a signe that
teacheth by a certaine comparison. For it is a signe of Christes
spirituall vertue: namely that Christ by his owne death, bu-
riall, and resurrection, is the deliuerance of vs from death &
buriall, and the giuer of euerlasting life. Moreouer it is a re-
presentation of our newe life before God, as Paule teacheth
Rom.6. by these words. As many of vs as are baptized in
Jesus Christ, are baptized into his death. We are therfore
buried together with him vnto death that like as Christ is
raised frō the dead, so we also shuld walk in newnesse of life.

Furthermore before men it is a certain badge of our pro-
fession, wherby wee testifie our selues to be Christes mem-
bers, and the Diuels enimies.

The godly consideration of baptism consisteth in these
things. First wee must bee fully resolved, that our baptism
is a certeine moste sure ensealment and Sacrament of our
attonement with God.

Secondly, baptism must bee a certain continual warning
vnto vs, that this attonement is made by the bloud, deathe,
buriall, and resurrection of Christ.

Thirdly it must put vs in minde of the mortifying of the
flesh, & of the quickning of the spirit, and so consequently of a
continuall repentance in this worlde, and of the glorifying
that shall bee heerafter by Christ.

Fourthly it must put vs in minde, that the benefite of re-
generation, is the gifte and worke of the whole Trinitie in
whose name wee are baptized, to the intent we should stick
thereunto, and worship it all our life long, to whom be ho-
nor and glory for euermore. So bee it.

G Tho

5
13 14 15

The first Sunday in Lent.

The Gospel. Math. iiiij.

Hen vvas Iesus led avway of the spirit into vvil-
dernesse, too be tempted of the Deuill. And
vvhē he had fasted fortie dayes & fortie nights,
he vvas at the last an hungred. And vwhen the
tempter came too him, he sayde:if th̄ cu be the
sonne of God, commaund that these stōnes bee
made bread. But he ansvered and said: it is vwritten, man shall
not liue by bread only, but by euery vwoord that procedeth out
of the mouth of God. Then the Deuile taketh him vp intoo the
holy Citie, and setteth him on a pinacle of the temple, and saith
vntoo him:if thou be the sonne of GOD, cast thy selfe dovvne
hedlong. For it is vwritten, he shall giue his Angels charge ouer
thee, and vwith their hands they shall holde thee vp, least at any
time thou dashe thy foote against a stone. And Iesus said vntoo
him:it is vwritten again: Thou shalt not tēpt the Lord thy God.
Ageine the Deuile taketh him vp intoo an exceding high mou-
tain, & shevved him all the kingdomes of the vworld, & the glo-
ry of them, and sayth vntoo him:all these vil I giue thee, if thou
vvilt fal dovvn and vworship me. Then saith Iesus vntoo him:A-
uoyd Sathan, for it is vwritten: Thou shalt vworship the Lord thy
GOD, and him only shalt thou serue. Then the Deuile aueth
him:and beholde, the Angels came and ministred vntoo him.

The exposition of the text.

Like as the last Sunday we herd the story of
Chrystes baptisme, wherein very great things
are cōteyned: So this Gospel also conteyneth
parte of Chrystes doings, that is too wit his
fasting and temptation, by which things God
of his singular wisdome wold his sonne shoule be humbled,
and also wold shew how true it was that he had forespoke
long ago: namely that like as the serpent shoule lie in waite
for the heele of the womans seede, that is to say, that Sathan shoule

should practice mischæfe agenst the person and kingdome of Chryſt, (which thing this ſtory ſheweth too bee moft true:) ſo alio would the ſame ſeide crush the head of the ſerpent, with his heele: wherof we ſee a certeine p̄rof in this ſtory. Al theſe things are to be applied in ſuiche wiſe, that we may bothe lerne Chriſtis obediance vnder the crosse, and knoue what ſhuld it behoueth vs to ſet before vs againſt the temptationis and darteres of the diuel. The places are two.

- 1 Of Fasting.
- 2 Of Temptation.

¶ Of the firſte.

In this place are two things to bee conſidered. First what is the maner of fasting in generall: and ſecondly what is too bee thought of Chriſtis fast in ſpeciall.

Faſting is an utter forbearing of meate and drinke for a time, wherby the body is kept low, and as it were mortified. And it is of three ſortes. Indifferent, Godly, and vngodly.

Indifferent fast, is whe a man abſteineth from meate and drinke, either for pouertie, or for healthes ſake, or for ſome great ſorowe of minde. This of it ſelue neither pleaueth nor diſpleaueth God, but is too bee thought to please or diſplease, according as fayth and pacience go with it.

The fast that is godly, Christian, and acceptable to God, is an abſtinence, not only from meate and drinke, whereby the body is pinched and mortified: but alio from all other things that may in any wiſe delight the fleſh: tending to this purpoſe, that the ſpirite may haue full ſouereintie through true pacience, godly prayer, and earnest renouncing of all wrongs wherby our neighbour may bee hurt. For the puruſhing of the body by faſting, is a token of the ſorowfulneſſe of the heart for ſinne, and a testimonie of true repentaunce. The endes hereof (for whiche alio it is accepted of GOD) are three. Mortification of the fleſhe, quickening of the ſpirite, and a moze earnest endeuer towardes all godlineſſe.

Such

5
13 14 15

Septuagesima sunday.

Such maner a one was Paules fast, wherof he maketh mention. 2.Cor.6. And surely godlie men ought oftentimes to quicken vp the spirit with holy fasting, lest they shoulde yeld too the lustes of the flesh.

And this holy and Christian fast, is of two sortes: priuate and soleyme. Priuate fast, is that which euery man enjoyeth too himself of his owne accord, exther to stir himself vp unto godlinesse (which maner of fast as I would wish every Christian whose flesh hath neede of such chastisement, too vse often at other times: so woulde I wish him chechly to vse it before he shall come to the communion) or for some new office sake which he shall take vpon him, that thereby a man may prepare hym selfe to consider his dutie the more deepeley and aduisedly, and pray to God that he of his mercy wil send him a luckie entraunce into his charge. Such maner of one was the fast of Moses in olde tyme in the mountaine, and of Helias in the wildernes, and the fast of Christ also in the wildernes, wherof mention is made heere.

The soleyme faste godly and Christian, is that which the godly Magistrate or the gouerners of the Churches enioine, either too the intent that some present euil (as plagues, sword, sectes, seditions, and such like) may by true repentaunce and calling vpon God, be taken away or mitigated: or else that the euils which seeme too hang ouer mennes heads for sinnes reigning ouer soore may be prevented and eschued. Such kindes of fastes as this is, haue oftentimes bin enioined by holy Kings and Prophetes, which fastes were acceptable to God for their repentaunce, faith, praier, charitie, minding of blis- sed life, and such other things, which are wont to bee & must in any wise bee in a christian faste. As concerning this doble fast of priuate and soleyme, this rule is too bee helde, that as the priuate fast is set freely in euery mannes choise: so the soleyme fast bindeth men by the commaundement of the Ma- gistrate, by the lawe of Charitie, and by the necessarie of the common profit, and therfore it is very great sinne to breake it

it wilfully.

The vngodly and Pharisaicall fast: is an abstinenſe from ſome certeine kunde of meate, which of it ſelſe is thought too bee a worſhipping of God, and a thing acceptable to God for the workeſ ſake, and therefore alſo meritorious. As who would ſay, that God paſſeth for outward workeſ, whereaſ the coniſcience is vnpure; and that fasting were of that kind of workeſ, which are allowed ſimply and without means by God, according as thoſe workeſ are which he appointeth in his owne lawe, that is to wit in the tenne commaundementes: and that it were not rather a certeine outward exer- cise, and a certeine bodily buſiuelle tending to another end, namely ſeruing to re penitence, prayer, taming of the fleſhe, to charitié, and mi ndfulneſſe of the bleſſed life. Wor theſely therefore do the Propheteſ condemne ſuſe hi po critical la ſtinges, in which do mee te together many ho rible wickedneſſeſ: as an opinion of Gods ſervice, a truſt in the worke, neceſſity, constraint, a neeđfull choiſe of meats, ſuſe a maner of fasting, as even ſwine might be fattet with it, and a mi nding of deceit and wrong towards their neighbours.

And this Pharisaicall fast may be diuided into two kinds that the one may be ca led ſtanding, and the other volunta- rie. The ſtanding fast is that which is ordinarie and tied to certein times of the yere, ſuſe as was the Lentfaſt (as they ferme it,) among the Pa biſtſ, and the Imberdayes at fourre ſeafons of the yere, and the Hainteſ euens, whereby they would purchase the interceſſions of the ſainteſ, and many ſuſe other, wherin was nothing elſe than mere ſuperſtitio- and mani feſt wickedneſſe.

Voluntarie fast, is that whiche any man at his owne ap- pointment choiſeth to himſelfe, to the intent he may make God his detter. Of which ſort was his fast, that boaſting his prayer to the Lord, ſayd: I fast twiſe a weeke: where he baunteh of his fast as a holy and meritorious worke, and putteth God in mind of it, leaſt he ſhould forget it.

L.J.

Let

Such as ſo
Pa biſtſ - uſe
at thiſ day a
mongſt vi, &
god is bound
to for them.
Any ſtaugh
with ſeet agar
poore chilſe

as the pro
Pharife in
Gospell.

5
13 14 15

The first Sunday in Lent.

Let this suffice concerning fasting in general: now will I
adde a few things concerning Chrystes fast. Of this, the Eu-
angelist speaketh thus. Then Iesus vvas led awray into the
wildererneſſe by the ſpirit, that he might be tempted of the devil.
And vvhen he had fasted. xl. dayes and. xl. nights, hee vvas after-
vvard a hungred. Here first is noted the time, namely that by
and by after his Baptim, he fasted. Secodly is noted þ place
namely the wilderneſſe. Thirclly the maner of his fast, that
is too wit, that he liued. xl. dayes and. xl. nights without any
maner of ſuſtenance. Fourthly the wonderfullerneſſe, that he
could both liue ſo long a time without ſuſtenance, & also was
not a hungred of all that while. For he felt no hunger vntill
the. xl. dayes, and as many nights were quite paſſed.

Quæſi:

But why did Chryſt this thing? First that by this heauely
miracle he might teſtifie his owne diuine power. Secondly
to fulfiſ the figure. For Moyles being a Type of Chryſt, faſ-
ted on the mountaiſ. xl. days and as many nights. Thirdly
to make amends for the glutony of our firſt parents & of vs.
Fourthly for vocation ſake. For it is the cuſtome of GOD
(when he will haue any man ſet in his office,) as it were to
prepare him and make him fit for it by faſting & affliction: as
we ſee in Moyles and Helias. Fifthly that he might be an ex-
ample to vs, how we ſhoulde continually liue in soberneſſe,
and in the feare of God.

Wee muſt therefore leue to know the uſe of Chryſtes
faſt, which is maniſold. Firſt to thiſke with our ſelues how
much the ſonne of God was abaled. Secondly to giue our
ſelues soberly unto prayer, after the example of the ſonne of
God. And thirdly to yeeld him thanks, for ſuſteining ſo gret
a faſt in our behalfe.

Agein on the other ſide, wee muſt ſhuſ the abuse, that we
abuse not this holy faſt of Chryſt. Which thiſ cometh to
paſſe, if we either make an uniuersall precept of this doing
of Chryſt: or thiſke our ſelues to become partakers of
Chryſt faſt, by our counterſet faſt; or ſurmife that our faſt
deserueth

The first Sunday in Lent.

82

deserueth forgiuenesse of sinnes by the woorke wrought, as Thomas Aquinas like a caytife teacheth: or deeme with Ambrose, that this Lenton fast enioyed by the bishoppes of the Church, is a matter of necessitie, so as no man may be accounted godly unlesse hee keepe this fast. All these opinions fight full but against the very foundation of our faithe, whiche is that the beleuers are sau'd by the merite of Christe alone.

But they say: every deed of Christ is our instruction, & he fasted xl. daies. Ergo, we must folow the example of this deed of Christ. Surely it is true y they say. Every deed of Christe is our instruction: but it is not true that we must counterfet every deed of Christ's, which thing is manifest by the sundry differences of Christes doings. For of Christ's doings some be moral, some be maruelous, & other some bee peculiar. His moral doings do instruct our life & maners. For he is a most perfect paterne of vertues. His maruellous doings, (among which I recke vp this fast) do informe & confirm our minds of y truth of Christes doctrine. His peculiar doings or deeds of reconciliation, are those whiche perteine too the benefite of our redemption & purging from sin. These wil foster & cherish in vs a confidence of saluatiō. And so every deed of Christes, is in deed our instruction, yet is not euery of them too bee countersaited, but only so many of them as perteine too life & maners, according too the tenor of the x. commaundements. *¶* Is it lawful then too fast the lenton fast? It is lawful, so that the condicions be kept in doing it, which (as I haue sayd before) are too be obserued in the holy and Christian fast. And I openly confesse, y at this time of Lent is requisite a singuler sobernesse, in minding and musing upon the benefite of oure redempcion, whiche at that season is wonte too bee set forthe daily in our churches in the rehersall of the Lordes passion: but compulsion and necessitie must in any wise bee away,

¶ Of the second

THe tempter comming. &c. In these temptations of Christe, a man may see, first how great the boldnes of Sathan is,

L.y. and

5
13 14 15

The first Sunday in Lent.

and his desire to destroy the kingdome of Christ. For he spareth not euē the sonne of God, but approcheth vnto him, and as he inuaded Gods kingdom in Paradice, and gate the vpper hand: so practiseth he too destroy the new Paradise the kingdome of Chryſt, and assayleth the king therof, with the darteres of temptations. And secondly a man may see heer, how much the sonne of God was abased, in that he was not only afflicted with fasting: but also assaulted with the temptatiōs of Sathan.

How bee it, too the intent wee may receiue wholesome instruction therby: first I wil speak of Chryſtes temptations. Then wherefore he was tempted. And last of all, what doctrine & comfort is for vs too pick out of Chryſtes temptatiōs. In every of Chryſtes temptations (whiche in this place are threē in nūber) we may beholde fourē things. First what is the occasion: secondly what is the maner of the temptation: thirdly what is the end of it: fourthly the maner of þ victory.

Therefore as touching the firſte temptation, the occasion thereof is shewed in these wordes of the Euangeliste: and vwhen he had fasted .xl. dayes and .xl. nights, aftervvard hee vvas a hungred. Beholde what an occasion the aduersarie had gotten. Chryſte had fasted, and prepared him ſelf too execute his office, but Sathan practiseth another thing, and of Chryſtes god dide hee ſeeketh oportunitie too destroy him. This hath beene the continuall endeuer of Sathan, to wreſt bothe the wel dwings and the ſinnes of the Saingis to their deſtruction. But God knoweth who bee his, and is able too deliuer them out of temptation.

The manner of the temptation ensueth: for the tempter ſaith: If thou be the ſonne of GOD, commaund theſe ſtones too become bread. The end of this temptation, was to perſuade Christ to make a trial whither God wold by miraclē confirm his Godhed or no: þ if he did not, then þ Lord myght ſurmisse þ God cared not for him. This temptation therfore fighteth againſt gods prouidece, wher thorough he prouideþ all things
for

for his children, which are necessary to salvation, and this present life.

The maner of the victorie foloweth: To whom Iesus answering, saide: It is written, man liueth not only by breade, but by euery wrod that proceedeth out of the mouth of God. Hre we see howe the victorie ageinst Sathan consisteth in the word of God. Sathan would perswade Chryste that he shoulde perish if he made not bread of the stones. But Chryst denieth that man liueth only with bread or bodily foode. For meat nourisheth not, vntesse there come with it the blissing of God, from whence bread taketh his strength. For it is written, they shal eate and not be suffised. This scripture alledged here by Chryst to this purpose, thou hast in the ry. of Deuter. In which place Moyses conforteth the people in the desert, wher was no bread, but God gaue them Manna from heauen, and water out of the rocke. This promis, Chryst appliceth to himself and to al the godly, signifying that it shoulde come to passe, that euen in the middes of famin, God would succour his people and geue them things needfull. Of this promis we haue examples in the Israelites, in Helias, in Helizeus, in Moyses, and here in Chryste. Hreunto maketh that saying of the Prophet: They shall not bee confounded in the euill tyme, and in the dayes of famin they shall bee suffised. This promis when it perteyneth to vs, is to bee caught hold on by fayth: and to bee set ageynst Sathan that he ouerthowe vs not with temptation of hunger. And thus muche briefly concerning Chrysts first temptation, and the use therof. Nowe foloweth the seconde.

The occasion of the second temptation is described in these words. Then the Diuill tooke him vp into the holy Citie, and set him vpon a pinacle of the Temple: See the occasion, see the craft of Sathan: who of every thing seeketh meanes of destruction.

The manner of the temptation is added: If thou bee the sonne of God cast thy self dovn, For it is written that he hath

L.ijj. giuen

5
13 14 15

The firste Sunday in Lent.

given his angels charge of thee, to take thee vp in their hands, least perhaps thou shouldest dashe thy foote agaynst a stone. The ende of this temptation is, that Chryste should attempt somewhat contrary to his owne vocation, and so prouoke Gods wrath ageinst himself, as our fyrst parents did. For after that this malicious fiend saw that Chryst stayed himself upon the scripture, he goeth about to intangle the scripture with his lies. The same Psalme which Sathan citeth, entreateth of Gods prouidence, that God will preserue every godly person in his own waies, that is to say, in his trade or living & lawful vocation: and doth not comand vs to do any thing rashly contrary to our vocation. But how hath christ quenched this fiery dart of Sathan: by his word. For he saith: Ageine it is wrytten, thou shalt not tempt the Lorde thy God. We haue these wordes in the 6. of Deu. wher too tempt god signifieth too enterprize any thing through distrust, whither it be in prosperitie or aduersitie. Wherefore such a temptation is cleane ageinst faith and the feare of God. For he that in prosperitie liueth carelesse, and laieth aside the feare of God, surely he tempteth God contrary to the fyrst commandement. Ageine he that in aduersitie giueth ouer, as though God had no care at all of vs, he also tempteth God by doubting of his promises. The church at this day is vexed with persecution, & feeleth outwardly battel, & inwardly fearfulness: yet certeinly is not god to bee tempted in this case. We must not say, if wee bee his people: if this which we professe bee his very gospell, why doth he not help vs at this time? Why suffreth he all things to fall out so luckily with our enemies? But let vs in this case say boldly with christ. Thou shalt not tempt the Lord thy god. Now ensueth the third temptation.

The occasion of the thirde temptation, is shewed in these wordes. Ageine the Diuell tooke him vp intoo an exceeding hygh mountayne, and sheweth vntoo him al the kingdomes of the wworld, and the glory of them. See: in this first temptation he abuseth chrysies affliction to tempt him with. Now he setteth

seth out too hint the kingdoms of the world, that he might be dazed with the glory of them, and so fall against God. His temptation is this. All these things will I give thee, if thou wilst fall down and worship me. The end of this temptation, was that Christ should become an Idolatrer. Now bee it against this temptation the Lord prayeth: first by driving Satan away, that durst challenge godly honor to himself; & secondly by striking him through with the sword of God, saying: It is written thou shalt worship the Lord thy God, & him only shalt thou serve. This scripture is had in the 6. of Deut. in whiche scripture are two things: a commaundement, and a prohibition. For it commaundeth vs to worship the one God, and to serue him with godly reverence, according to the first table. And it forbiddeth vs to attribute this honor to any creatures, whither they bee Devils, or men, or Angels. Let this rule bee continually in our sight against all the wiles of the Papists. *which labor daily in tempting us.*

topp But wherefore was Christ tempted? First that when we are tempted, we may know woe haue a high Bishop y was tried in all things. Secondly that his example may teach vs not to suffer the Devil to withdraw vs by any meanes from the true feare of God. Therfore if he go about to persuade vs that we are not regarded of God, when we bee distressed with the Croesse and with many miseries: let vs haue an eye to the sonne of God, and let vs represe our enimie with the same sword that he used. When he prouoketh vs to do any thing contrary to our vocation, wherby we may be brought in daunger of our saluation and life: let vs set the sworde of God against him. When he enticeth by great rewards unto Idolatrie: let vs beware that he draw vs not with these baited hookes into the net of damnation. To be short, in all our whole life, let vs endeuer to growe stil in y true knowledge of God, and to be armed agenst Sathan with the presence of Gods sonne, to whom our victorious Champion, together with the father & the holy Ghost, be glory for euer. So bee it.

L. iiiij.

G The

*spoken of
C. o. Epis: 1.*

5
13 14 15

The second Sunday in Lent.

The Gospel. Math. xv.

ESVS vvente thence, and departed into the coastes of Tyre and Sydon : and beholde a vwoman of Canaan (vwhiche came out of the same coasts) cryed vntoo him, saying: haue mercie on me, O Lord, thou sonne of Dauid. My daughter is piteously vexed vwith a Deuil. But he ansyvered her nothing at all. And his Disciples came and besought him, saying: send her avway, for shee cryeth after vs. But hee ansyvered and sayde: I am not sent but too the lost sheepe of the house of Israell. Then camie shee and vworshipped him, saying: Lorde helpe mee. Hee ansyvered and sayde: It is not meete too take the Childrens bread and cast it too Dogges. Shee ansyvered and sayd: truthe Lord, for the Dogges eate of the crummes vvhiche fall from their maisters table. Then Iesus ansyvered and sayd vntoo her: O vwoman great is thy fayth: be it vntoo thee even as thou vvlst. And her daughter vwas made vwhole, even the same time.

The exposition of the text.

The Gospel perteyneth specially too vs that bee Gentiles. For the example of this heathen woman, teacheth that the Gentiles are receyued. For as he receyued and helped her when she did call vpon him: so will hee also receyue vs. For there is no accepting of persons before GOD, according as Peter sayeth: Of a truthe I perceiue that God is no accepter of persons, but in every nation whosoever feareth the Lord, and worketh righteousness, hee is accepted with him. And this is the unchangeable decree of God, that as hee calleth away and dammeth all impenitent persons: so as many as repente and by faith call vpon God, are receyued through the only mediator Iesus Chryste, and sauied by the enely godnesse of God. Of whiche decree wee see an example in this woman, who beeinge vnder the crosse calleth vpon Christ and is herd,

and

The second Sunday in Lent. 85

and beeing iustified by fayth is saued according to this say-
ing of Ieuell: Every one that calleth vpon the name of the
Lord shall bee saued. The places are thre.

- 1 What is true and wholesome repentance.
 - 2 Why Chryst put back this woman.
 - 3 A lively image of the Churche.

§ Of the first.

Tis in any wise necessary, that men be taught rightly concerning true repentance. For vntille true repentaunce bee in place, no man can bee sauued. Therefore wil I tel cleerely and distinctly what helthful repentance is : how it is made : and of what partes it is made perfect.

Christian and helthfull repentaunce is out of all dout the
turning of man vnto God, that he may become a new crea-
ture, to live according to his will, as muche as may bee in
this infirmitie. Or (to speake more plainly) helthful repen-
tance is a true sorwynesse for displeasing GOD, with a desire
and hope of forgiuenesse, for the sacrifice of Gods sonne, and
with singuler wil and endeuer to eschue sinne from thence-
forth, and to make his whole life afterward allowable bee-
fore God.

That this is the true definition of helthful repentaunce, it may bee shewed by the onely testimonie of Ezechiel. For this P^rphet in his. xvii. chapter sayth thus. Turne and re- pent yee of all your iniquities , and your iniquities shall not bee too your decay. Cast from you all your vngodlynesse, and make vnto your selues a new hearte and a newe spirite. In this testimonie are conteyned thre things. The firste is, a calling too repentaunce : No man shall come vnto me (sayth the Lorde) but he whom my ffather draweth. The seconde thing is the promise : Yourre iniquitie shall not bee yourde- cay. The third is, the description of repentaunce : Doe yee pe- nance, or repent yee (saith hee.) His meaning is therfore that we shold bee so^r for Gods displeasure. Cast from you all
your

1. b.

your

The seconde sunday in Lent.

your vngodliness: by this he requireth a shuning & hatred of sin. When he saith: Turn ye vnto God, he requireth faith, without the which no man can turne vnto God. For by faith (as saith Paul) we haue accesse vnto God. Moreouer where as is added, make to your selues a new harte, and a new spi-
rite, he requireth that we should become a newe creature, living according to Gods wil. Hereupon it is gathered that the true and helthfull repentaunce, is a hartie sorrowesse for Gods displeasure with a desire and hope of forgiuenesse and an earnest endeuer to eschue all sin, and to make the whole life from thenceforth allowable before God. This thing we may see plainlier in this notable example. Dauid after his horrible fall into aduoutrie and murther, repented him ac-
cording to the fashion expressed in the Psalm. First he saith Haue mercy vpon mee O God, according to thy great mer-
cy. Her he both sorroweth for his owne miserie, that he had so lewdly offended God, and also acknowledgeth God to bee merciful. Wherby there was in him desire and hope & liue-
ly trust of the Messias. Now how great his sorrow was, and how great his faith was, whereby he ouercame the sorrow, the same Psalme declareth in many wordes. And where as he addeth in the same Psalme: Create a new spirite in my bowels: he desireth to become a new creature. Such exam-
ples as this, there bee many: as of Adam, Marias, Peter, the tharse, and Mary Magdalene, and others: whiche things it behoueth vs to thinke vpon, that by their example we may bothe bee taught what true repentaunce is, and also re-
pent vs earnestly as they did.

Although that by the things whiche we haue said, it may bee metely wel vnderstood, how true repentaunce is done: yet wil I shew it more distinckly. For nothing is more necessa-
ry to man, than by true repentaunce to bee reconciled to God, and to bee saued. To the intent therefore that we may knowe how true repentaunce is done, seauen pointes are to
be obserued.

First

The second Sunday in Lent. 86

First the knowledge of God, who requireth obedience. This is fetched out of the table of the ten commandments: I am the Lord thy god that brought thee out of the lande of Egypt. &c. Yiere god requireth an acknowledging of him selfe. Secondly foloweth what maner of obedience he requireth: Thou shalt haue no strange gods before me. Thirdly the threatnings that are added, do testifie that he condempneth disobedience. Visiting (sayth he) the iniquities of the fathers vpon the children vnto the third & fourth generation. Lastly also it is too bee knowne concerning God, that he is mercifull, according to the voyce of the gospell. Therfore before the entrie bee set open to true repentaunce, there is required the knowledge of god, who looketh for obedience, iudging and condemning disobedience in god earnest, and again, pityng and receyuing sinners into his fauor, for the mediators sake.

2 After this knowledge, must folow an examination of our doings by þ law of god: and euery precept is to be considered seuerally by himselfe. First therfore in this examination, see whether thou make such accompt of God, that thou trust too him only: see whither thou feare him, loue him, worship him with all thy powers: see whither thou halowest his name: whither thou extol him, praise him, and cal vpon him, according as the precepts of the first table comand thee. After the same maner must thou make thine examination in the secōd table concerning thy neibor. &c. By this examination thou shalt come to the knowledge of thine owne filthynesse & iust damnation for offending God. And such an examination commandeth God at our hands, as oft as the Scripture exhorteth vs to repentaunce.

3 This examination beeing made by þ knowledge of sin, & þ iudgement of god, ther ariseth a great fearfulness in þ conscience, which fearfulness is augmented by þ circūstances of Gods iudgement, which are these present calamities, the tiranny of the diuell, the paines of hell, eternall death and damnation.

4 Iij.

5
13 14 15

The seconde sunday in Lent.

4 In this great terrorre infinite persons shold perishe, if Fayth rescued them not. For in this terror, by the beholding of Gods mercy promised for Christs sake, is conceiued trust of remission of sins. And so man wreteth himselfe as it were out of hell, and taketh holde on the hande of Gods sonne, who haleth him out of hell. Here the minde thinketh vpon Gods promises, looketh vpon the sonne of God hanging on the croesse for thy saines and mine, hereth the voyce of Joel most full of comfort, saying: turne to the Lorde your God, because he is gracious and mercifull, slow to wrath, & swifte to pitie, and one that beareth with your naughtinesse. Let the examples of these promises bee considered, that wee may bee strengthened by them.

5 The sinner knowing this mercie of GOD, conceyueþ hope of forgiuenesse, and begynneth openly to bewayle his sinne: he confesseth his lewdnesse vnto God, and with earnest prayer and a seruent hart, fleeth vnto Gods mercy.

6 He that in this wile ascendeth by these degrees, first acknowledging Gods iudgement and mercie according as is alreadie set forth, he by this confidence is assoyled of his sin, and iustified before God, not through his owne righteousness, but through Chrysts, whiche is imputed to euery one that belieueth. For our true iustification is the absolution from sinne, of the person that belieueth in Chryst, the imputation of Chrystes righteousness vnto him, and the accepting of him freely vnto life everlasting, for Chrysts sake.

7 He that is iustified by fayth, and adopted the Sonne of God, and regenerate, yeldeth thanks to God, extolleth god, and amendeth his whole life from that time forwarde. Now breit too the intent these things may bee the cleerelier understande of vs, I will propounde an example of helthful repentance, whereof you haue heard: and that shall be Manasses king of Iuda: in whose helthful repentance, all these things are too bee seene, according as it appeareth in his Prayer.

For first when he sayth: O Lorde almighty, the God of our

The second sunday in Lent. 87

our fathers Abraham, Isaac, and Jacob, whom all men fear, and tremble at the countenance of thy maiestie. Importable is the wrath of thine indignation vpon sinners, but vnmeasurable and vnsearchable is the mercy of thy promise: for thou art the moste high Lorde, gracious, merciful, and ful of compassion, and sorry for the naughtinesse of men.

In these wordes of Manasses, is first an acknowledging of God. 2. A testification of due obedience. 3. A confession of gods iudgement against sinners. 4. An acknowledging and setting forth of his mercy.

Then followeth the second thing, that is to wit, the examination of Manasses his doings by the rule of the lawe: For thus he saith: I haue sinned aboue the numbre of the sand of the sea, my sinnes are multiplyed **D** Lord.

Thirdly, how great terrorre was in his harte, he sheweth when he sayth: And I am not worthy to beholde and looke upon the high heauen, for the multitude of mine iniquities.

Fourthly, in these terrors he rayseth him self with thinkeing vpon Gods mercie, and sayeth: And nowe I bowe the knees of my hart, praying vnto thee **D** Lord, who haste promised repentaunce and forgiuenesse of sinnes to them that haue sinned against thee.

Fifthly foloweth entreatance of forgiuenesse: Wherefore I pray and beseeche thee, forgiue mee Lorde, forgiue mee, and destroye mee not togither with my sinnes, neyther bee thou angry with mee for euer for my euil doings: For thou arte **GOD**, I say the God of the repentant: shewe all thy goodness vpon mee.

Sixtly hauing prayed in this wise, he firmly beleueth him selfe to be heard and iustified. Wherefore he addeth. For thou shalt saue mee vnworthy person, according to thy great mercy. Heere Manasses being iustified by sayth, becometh a new creature.

Sevently, after this free iustification, ensueth amendement in his whole life. Wherupon it foloweth in his prayer. And

I will

5
13 14 15

The second sunday in Lent.

I will euermore praise thet all the dayes of my life : because
all the powers of heauen praise thet, and unto thet bee glory
for euer and euer. Amen.

This maner of repenting haue al the saints euer folowed.
Dauid acknowledgeth God: he acknowledgeth gods iudgement:
he acknowledgeth his mercy: he examineth his owne
downg: he is afrayd for sinne: he listeth vp him selfe with con-
fidence of mercie : he prayeth for giuenesse : he is iustified by
faith: and beeing iustified, he prayseth God. These things are
to be scene in the. 51. Psalme.

on geard also We haue herd what repentance is, & how it is done. Now
is to be lerned, which are the cheef parts of it. They are cou-
ted thre: which are sorinelle, faith, and newnesse of life.

Unto sorinelle are required the first thre things: whiche
are the knowledging of God, the examining of the deede, and
the terror of conscience for sinne.

Unto faith are required the thre nexte, that is: thinking
upon mercy, desiring of forgiuenesse, and iustification.

Unto newnesse of life is required the last thing, whiche
consisteth in framing the hart, the tung and the life according
to the law of God.

Ho 10 C Of the second.

It is written in this gospel, that Christ put back this wo-
man. Why did he so? Why sayde hee that hee was not sent
but to the lost sheep of the house of Israel? Is not he the same
Lord that saith: Come unto me all yee that labour, & are hea-
vy laden, &c. I answer: The Lord did not this without great
causes. First hee did it, that the womans faith might by this
delay bee exercised and increased. Secondly, that shee mighte
bee an example of godlinesse, againste the stiffnecked Jewes
which despised Christ. Thirdly that the Lord might shewe
how hee would bee ouercome of vs by the importunatenesse
of our prayers. Fourthly that by this example, hee might
teach the present beholders, a true experiment of godlinesse.

But

But the Lord assigneth an other cause why he put back this woman. For he sayth: I am not sent but too the lost sheepe of the house of Israel. I answe: Chryst sayth not this as though he denied the Gentiles accessse unto his grace: For that same woman was an Ethnicke: But there are other causes. First hee meeneth heere, too note the obstinate malice and unthankfulnesse of the Jewes, who acknowledged not Chryst that was sent peculiarly too them. The seconde is, for that the selfe same Chryst shold preache Gods word to the Jewes before his death, who after his death shold giue commaundement to preach it too the Gentils. For the Lorde had forbidden his Gospell too bee preached too the Gentils, before his death. But afterward when he was risen from death, hee gaue this commaundement too the apostles: Go yee into the whole world, and preache the gospell to all creatures. This commaundement dooth manifestly declare, that Chryssts benefites beelong both to the Jewes and Gentiles: that is to say, that all as well of the Jewes as of the Gentiles that receyue Chryst, and truly repent, are partakers of Chryssts benefites, so that by his blod all their sinnes are washed away, and finally at the last day all shal rise ageine too blissted immortalite and everlasting life. But they that refuse to receive chryst, living without repentance: they without mercie shall bee punished in everlasting paines with the duell. For as the Lord hath bin, is, and wil bee mercifull too al that repent, without any respect of persons: So hath he bin, is, and will bee an untreable iudge too them that repent not, not passing whither wee bee Kings, noble men, Citizens, or countrey folke.

for ore is Of the thirde.

A Poste godly image of Chryssts Churche, and of every member of the same; is described in this woman of Cananie. For first as this woman of Cananie is overwhelmed with misery: so also is the Churche and every member therof. Herevpon Paule sayeth: All that will liue godlyly in Chryst

5
13 14 15

The second sunday in Lent.

in Chryſt muſt ſuffer this perſecution. This dothe Chryſte teache, when he biddeþ vs take his yoke vpon vs. For God will haue vs nowe become lyke vnto hiſ ſonne in afflictions and miſeries, as well as we ſhall become like vnto him in time to come in glorie Rom.8. Secondly the churche in theſe calamities prayeth for helpe. For the church hath none other refuge than prayer vnto God, wherby helpe is obteinèd. Thirdly chryſt ſaemeth to turne away hiſ eare, when we do not out of hand obtein that we would haue. Fourthly the church (after the example of thiſ woman) ceaseth not to pray, but continueth in prayer vntil it haue obteinèd that which it deſireth.

Morrouer, every ſeuall member of the churche hath hecce too learne by. First, let every one of vs acknowledge hiſelfe too bee a Cananite, that is to ſay vngodly, and unwoorthy of Gods grace. Secondly, let him crie out with thiſ woman: Haue mercy vpon me, haue mercie vpon me. Thirdly, if thou bee tried, yet continue thou after the example of thiſ woman. If he heire thee not to day or to morow, yet ſhall not thi prayers be in vayne, but they ſhall bee herd in dēde for chryſts ſake, if thou pray with fayth as thiſ woman did. Fourthly acknowledge thy ſelfe with thiſ woman to bee a Dog: but yet ſuch a dog as is fed with the crummes that fall from hiſ maifters table, and thereforee continue in prayer. Fifthly, it will befall too thee, as it did too thiſ woman, whiche erewhile was called Dog, and anone was acknowledged for a daughter. So great is the mercie of God, to whom bee honour and glory world without ende. Amen.

The thirde Sunday in Lent.

¶ The Gospell. Luke.xj.

And he vvas casting out a diuile, and the ſame vvas dumbe: And vwhen he had caſt out the diuile, the dumbe ſpake, and the people vwndered. But ſome of them ſayd: he caſteth

The third Sunday in Lent.

89

casteth out diuels through Beelzebub the cheefe of the diuels. And other tempted him, and required of him a signe from heauen. But he knowyng their thoughtes, sayde vnto them: Every kingdome diuided against it selfe, is desolate: and one house doth fall vpon another. If Sathan also bee diuided against him selfe, hovve shall his kingdome endure? Because yee say I cast out diuels through Beelzebub: If I by the helpe of Beelzebub cast out diuels, by vwhose helpe doo your children cast them out? Therefore shall they bee your judges. But if I vwith the finger of God cast out diuels, no doubt the kingdome of God is come vpon you. VVhen a strong man armed vwatcheth his house, the things that he possessest are in peace. But vwhen a stronger than he commeth vpon him, and ouercommeth him, he taketh from him all his harnessse(vherin he trusted) and diuideth his goods. Hee that is not vwith mee, is agaynst mee, and he that gathereth not vwith me, scattereth abroade. VVhen the vncleane spirite is gone out of a man, he vwalketh through drie places seeking rest. And vwhen he findeth none, he saith: I vwill returne ageine into my house vwhence I came out. And vwhen he cometh, he findeth it syept and garnished. Then goth he and taketh too him selfe seuen other spirites vvorste than him selfe, and they enter in and dvell there. And the ende of that man is vvorste than the beginning. And it fortuned that as he spake these things, a certein vwoman of the company lift vp her voyce, and sayd vntoo him: happy is the vwoman that bare thee, and the paps vwhich gaue thee suck. But he sayd: yea, happy are they that heere the vvoord of God and keepe it.

The exposition of the text.



His Gospell(deere beloued) sheweth plainly the cause why Chryſt came into the Worlde and toke mans nature vpon him: that is to wit, both too begyn a new kingdonie, and also too abolish the kingdome of the diuel. And this is it that God speakeſt of in the third of
W.i. Genes.

5
13 14 15

28 The third sunday in Lent.

Genesis: The sede of the woman shall treade downe the serpents head. Whiche wordes John interpreteth wher he sayth: Chryst appiered to destroy the workes of the diuell, that is to say, the diuels kingdome, whiche beginneth with sinne, is buyldeyn upon sinne, and finished with endlesse damnation. Of this kingdome of Sathan Chryst in his Gospele sheweth hymselfe to bee the destroyer, by delivering a man that was possessed of a diuell. For in as much as he driveth out the diuell: First he giueth vs to understande, that he is stronger than the diuell, and secondly that he is his enimie. Also by this miracle he sheweth him selfe to bee the saviour of mankyn. Moreouer here is shewed the unthankfulnesse of the world toward their saviour; when the wicked Jewes ascribe Gods workes vnto Sathan. Lastly in the end of this Gospele, the woman by hir ouerie ministreth occasion vnto Chryst, to shew the true blessednesse: For where as the woman cryeth out: Blissted is the wombe that bare the: he answereth: Nay rather, Blissted are they that heare the word of God, and keepe it. The pointes hereof are four.

- 1 The difference betwene the kingdome of Sathan, and the kingdome of Chryst.
- 2 The strife betwene the Jewes and Chryst, wherin the Jewes finde fault with Chryssts doing, and he defendeth the same.
- 3 What shall become of those whiche having receyued Chryst, shake hym off agayne, and serue Sathan.
- 4 What is true blisstednesse and felicitie.

¶ Of the firste

Chryst vvas casting out a diuell. These wordes do openly testifie, that the kingdome of Chryst, and the kingdom of Sathan are two sundrie kingdomes, and that there is betwene these two sundrie kingdoms, the greatest difference that may bee, in so muche as it is not possible for them to agree together. When seeing that Chryst and the diuell are

two

The third Sunday in Lent. 90

two most puissant kings, of two moste diuers kingdomes, we wil speake of both, that men may vnderstand how muche euil is in the kingdome of Sathan, and how muche goodnesse and felicitie is in the helthful kingdome of Christe;

As concerning the Deuile, these four points are too be considered. First, who he is. 2. What he dooth. 3. Why he dooth. 4. Why God suffereth him to do it.

Who is he then? As in respect of his nature, hee is the creature of God, as are the Angels of God. As in respecte of his inclination and of his frowardnesse (whiche he hath of himselfe) hee is a lyer, a murtherer, and a thefe, delighting euer more in manslaughter, and lying: and coueting nothing so muche as the everlasting destruction of mankinde. That the Deuill is such a one, we are taught by his craftynesse, with whiche he deceyued Adam and Eve.

What doth the Deuile? We see in this Gospell, that he maketh this wretched man blinde and dumbe. Consider her (I pray you) the cruel tirannie of the Deuile against this miserable soule. First he stoppeth vp his eares, Why? least he shold hear the word of God. And why desircth he that by cause he knoweth that the first step to Heauen is to heare Gods word. For never man yet (beeing of yeres of discretion) affeyned to salvacion, without heiring the word of God. For the Gospel (saith Paule) is the power of God to salvacion, to every one that believeth. Secondly he besiegeth his hart, that the word may haue no place in it. And why doth he so? Because he knoweth that without faith (whiche commeth by heiring the word) no man is iustified. For as Christ sayth: He that believeth not, the wrath of God abideth upon him. Thirdly he maketh him dumbe; therfore that he shuld not confess Christ his savior; for he knoweth that no man is saued without confession of the meynesse. For this sayeth Paule in the tenth chapter to the Corinianes. With the hart we belieue unto righteousnesse, and with the mouth we make confession to salvacion. Fourthly he maketh this miserable

P. Y.

5
13 14 15

The third Sunday in Lent.

creature blinde, that hee shold not see. And why so? Because he shold not see Gods works whiche shew forth Gods glorie, as David witnesseth when hee sayeth: The Heauens declare the glory of God, and the firmament sheweth his handy-worke. Beholde, Sathan closeth vp all the wayes of salvation from this wretched man.

Wherfore doth this spiteful creature so? First bycause hee him selfe is damned, and hathe no hope of saluation. Secondly hee beareth suche a hatred too Christe, that hee cannot awaie with his kingdome. Thirdly, hee is inflamed with unappeasable hatred towards mankinde, in so muche as hee coveteth to haue them al damned euerlastingly, as wel as himselfe. And therefore is it that Peter sayth. 1. Pet. 5. The Devil goeth aboute like a rozing Lion, seeking whome hee may deuoure.

But why doth GOD give Sathan this leauie, to trouble me nne in suche wise? First we haue merited this punishment for our owne sinne. For what euill so euer happeneth vnto vs, wee muste ascribe it vnto oure selues, and seeke the cause of it in oure selues. Secondly God suffreth it to the intent wee may learne how greate Chrysantes benefites are towards his church. For no man better understandeth the commodities of libertie and helth, than hee that hathe sometimes felte the hardnesse of imprisonment, and the paynes of sickenesse. Thirdly that against the Devil wee shold call vpon Christe, who onely is able too ouercome him. Fourthly, that wee shoulde fence oure selues against him with fayth, according too this saying: Whom withstand you strong in fayth. For Fayth is the ouercommer of the worlde, as John saith: This is your victorie that ouercometh the worlde, euен your fayth. Fifthly that beeing delivred from the tirannie of Sathan by Christe's presence, we may both acknowledg y Christe dwelleth in vs, according too that whiche is written in the 2. Reg. 17. that all the earth may know that there is a God in Israel, that is to say, in the Churche: and also that wee may magni-

The third sunday in Lent.

91

magnifie God which deliuereth vs.

¶ Of the Diuell we haue heard, who he is, what he dooth,
why he laboureth the destruction of the Church, and where-
soe God permitteth him so too do. Nowe let vs heare of our
king Chryste, of whom I will speake, who he is, what he
dooth, and why he dooth.

Who is Chyſt? God and man, boyn of the fathir before
all worldes, euerlaſting God, with the euerlaſting Father
and the holy ghost, according as we confesse in our Creede,
who came downe from heauen for our ſaluation, and tooke
mans nature vpon him, to the intent he might by his death,
delyuer vs from endleſſe death and punishment.

What dooth hee? That dooth this present Gospell teache
vs. First he openeth this deaf mans eares: Secondly, he ca-
lletth the diuell out of him: Besides that, he loozeth his tong
that he may speake. And also he openeth his eares. The self
same thing dooth he dayly in his church. First he openeth our
eares that wee may heare Gods word. Therfore who soever
heareth Gods word willingly, let him know that his eares
are opened: and contrarywise, he that herereth not the word
willingly, let him knowe that his eares are stopped still by
Sathan. Wherefore who so hath not yet eares to heare, let
him flee to Chryst, who only can open them. Secondly he de-
livereth the harte from the diuel, that wee may belieue. For
in the sirth of John, Chryst teacheth that sayth is the worke
of God: for thus he sayth: This is the worke of God that we
belieue in him whom he hath sent. Then if thou belieue not,
the diuell stil possesseth thy hart. Therfore thou must go to
Chryst, who only can overcome him. Thirdly he loozeth thy
tong that now from henceforth thou mayst with thy mouth
confesse him, magnifie him, and call upon him.

And wherfore doth Chyrls so? First, because he is a louer
of men, whose nature he looke upon him, at suche tyme as he
was conceyued man, and borne of the Virgin Mary. Secondly,
because he is the enemy of the Diuell. Thirdly, because it

५७९.

٦٣

The third Sunday in Lent.

is his office or charge to invade the kingdome of his enemie
the diuel, to put his sayd enemie to the spoyle, & to rewarde
all that belieue in him with euerlasting life.

Now by these things it appereth howe great difference
there is betwene the kingdom of the diuel and the kingdom
of Chryst. In the diuels kingdome is sinne and death: In
Chrysts kingdome is rightheousnesse and lyfe. In Sathan
kingdome is damnation: in Chrysts kingdome is saluation,
and acquitall from damnation. In Sathan's kingdome is
darknesse: In Chrysts kingdom is perpetuall light. In Sa-
thans kingdome is torment: In Chrysts kingdome is ioy.
In Sathan's kingdom is to bee seene the diuell with al dam-
ned soules: In Chrysts kingdome the sanctes enjoy the
lyght of God, and the glorie of immortalite, through Iesus
Chryst. Herby therfore we may be admonished, both with
how great heede the kingdom of Sathan is to bee shunned,
and with how great diligence we must indeuer to be made
citizens of the blissted kingdome of Chryst.

¶ Of the second.

The Iewes seeing this daide of Chryst (as the ministers of
Sathan) do set themselues with might and main against
Chryst, and say: he casteth out diuels by Beelzebub prince of
the diuels. See how great the malice of the wrold is. To the
intent it may die in his owne sinnes, it ascribeth the wroke
of God to the diuell. That living creature woulde ryse
up with so great madnesse agaynst Chryste, if he were not
styrred thereto by the spirite of Sathan. Howebeit Chryste
in no wise beareth that reproche of G D D at their hande,
but with moste strong argumentes confuteth this diueliche
blasphemie.

The first Argument is: No man can by one diuell drine
out an other: Ergo you do lewdely to affirme that I caste
out diuels in the name of Beelzebub. For if one Diuell
should work agaynst an other, and cast out one another, the
Diuels kingdome shold not be stedfast. But now we see
the

The third Sunday in Lent.

the kingdome of Sathan to bee moste stable and strong. For
every kingdome deuided within it selfe, shall bee made deso-
late. For whersoeuer is discorde, there is assured destruction
to bee looked for.

The second argument is: If I cast out diuels in the name
of Belzebub, your soules doo also cast out diuels in the same
name. But this by your owne judgement is false. For you
affirme them to cast out Duiels by the power of God; wher-
fore you doo wickedly, to say, that I cast out Duielles in the
name of Belzebub.

The thirde argument is: I cast out Diuels by the finger
of God, that is to say, by the power of God: *Ergo*, you do fal-
ly ascribe my worke to the Devil.

The fourth argument is: A strong person is not overcome but of his stronger. The Devil is overcome by me: for I cast him out & spoil him: Ergo I am stronger than hee. VVhen a strong per̄son armed kepereth his house, the things that he posselleth, are in peace Who is that same strong armed person? the olde serpent. Hee keepeth his house as long as he dwelleth in the unbelieuers, and while hee blindeth mennes senses that they acknowledge not Chryſte. And then are all thinges in peace whiche hee posselleth, when the word of God is put to silence, and mens traditions sounde abrode. But as soone as the ſword is drawne, whiche is the word of God, by and by the Devil is compelled to give place: for Chryſt (who is the word) is stronger than Sathan.

The fifth argument is : He that is not vwith mee, is against
me, and he that gathereth not vwith mee, scattereth. That is too
say: The Devil scattereth the church, & I gather the churche
together: Ergo there is no agreement betwixt me and the
Devil. And that the Devil scattereth the churche, he pouerly
by a molte godly similitude.

Of the third.
When an unclean spirit is gone oute of a man, that is,
when the Devil (who of him self is unclean) is woon
viii. by

The third Sunday in Lent.

by many meanes too defile the mindes of men) is gone out of
a man, like as hee is now by my power cast out of this wret-
ched man that was possessed : What dooth hee then? He vval-
keth by drie places, leeking rest : and finding none, hee sayeth :
I vwill returne intoo my house from whence I came. Hee wal-
keth by drie places, that is to say, by hartes that are not wa-
tered with the riuier of the holy Ghoste. What is ment by
his leeking rest, and finding none? By this phrase of spea-
king is signified his endeuer : for it is not inough for hym to
haue done harme, unlesse hee may do more harme. So great
a desire hath hee to destroy men. Hee is not contented too pos-
sess many hartes, but hee muste also returne againe too those
from whiche he was expulised before. Whereupon hee sayth:
I vwil returne intoo my house, from whence I came. By these
words is given vs too understand, y he ceaseth not too tempt
those that are purged by Fayth, but laboureth too enter into
the hartes of them agayne, to the intent too carrie them a-
way from the kingdome of Christe : and if he bring that too
passe, the end of that manne becometh worse than the be-
ginnung, because he becometh a new the enimie of Christe,
and expulseth the holy Ghoste : And hee shal suffer sozer pu-
nishment, if hee cast not out the Deuile againe by true repen-
taunce. Let vs marke then how perillous a thing it is for
them that haue once professed them selues Christians, to
put their necks againe vnder the Deuils yoke. For as suche
men do moste greuously sinne against the holy Ghoste : so
must they also stand in feare of moste greuous punishment.
Therefore they that are touched with any care of their Sal-
uation, let them spedely amende, and fight stoutly against
Sathan, that he cast them not againe hedlong into the gulfes
of sinne.

¶ Of the fourth.

If came too passe that as he spake these things; a certaine wo-
man in the company, lifting vp hit voice, sayd vntoo him. Blissed
is the

The third Sunday in Lent.

is the vvoimbe that.&c. But he sayde: yea rather blissed are they that heare the vwoord of God and keepe it. H̄er first we may marke the diversitie of meunes iudgements concerning Gods w̄ord. Some wonder at the wo:de, and loue it, as this woman did. Some speake euil of it, as they did agaist whom Ch̄yſt dealeth h̄ere. For there haue bin alwayes suchē he-
rers of the wo:de, f̄o the beginning of the world. Cain des-
pised the wo:de, and Abel loued it. Noe loued it, and all the
whole worlde beside despised it. In the time of Jeremy, se we
or none receyued the wo:de of the Prophets with frute: but
the most part chose rather to return to their olde Idolatrie.
H̄erupon they say too Hieremie: When we made sacrifice
to the Queene of Heauen, (that is to say, to the Sunne) all
things went wel with vs. We had abundance of Corne, &c.
After the same manner say the men of our time. When we
hearde Massie, and gaue to Monkies, all things were better
cheape; the feare of GOD was greater, and there was more
loue betwēene man and man. This is the thanke that the
world yeldeth to God for his wel doing. He giueth vs the
wo:rd of saluation, and we had leauer haue mens d̄reames.
He offreth it to vs fr̄idly: and we wil earne it with the gen-
galues of the Monkies. But let vs leauē these things, & har-
ken unto Ch̄yſte. Blissed are they (sayth he) that heare the
wo:rd of God and keepe it. These wo:des are few, and haue
a great promise annexed to them.

What maner of word is that word of GOD? It can be
none other, than that which the prophets haue deliuered vs:
Chryste hath confirmed with his owne bloud: and the Apo-
stles haue taught. What maner of worde is that? The summe
therof is conteyned in the instructiō of our childe, called the
Cathechisme: and these are they: The ten commaundementes,
the Articles of our beliefe, the doctrine of the Sacraments, &
the doctrine which yee haer every Sunday out of the Gospel:
that is to wit (in one word) the same doctrine that the Pro-
phets, Chryste, and the Apostles taught. This word will ha-

P. V. **hauç**

The fourth sunday in Lent.

haue herd: Ergo, he wil also that there be ministers & pastours
that are able to teache this word. For soþing that he giueth
his word, and estreth soule helth whiche is receyued by faith
through hearing: it is needfull that there bee persons that can
teache this word. Now be it, for as much as it is not inough
that the word bee taught and her d, vnlesse it be also kept: the
Lord addeþ, and keepeth it. What is to keþe the word? It
is to lerne the word that is herd, to hold it, to beleue it, and
to perfore true obedience unto God through faith. So did
our father Abraham. He herd the word, he held it, he beleued
it, yea and yeldeþ such obedience to it by faith, that he would
at Gods appointment rather lea his onely begotten Sonne,
than breake Gods commaundementes. But who is he a-
mongst vs, that yeldeþ this obedience unto God? we will
be called Abrahams children, but we wil not tredae in our
fathers footsteps. What promiseth he to them that heare it
and obey it? Blisſed are they sayth hee. &c. They are blisſed;
that is to say, set free from al wretchednesse, from sinne, and
from damnation. Blisſed, that is to say, infeoffed in querla-
ting life and glorie through Iesus Chryſte oure Lorde, who
with the father and the holy Ghoste liueth one God, worlde
without end. Amen.

The fourth Sunday in Lent comonly

called Midlent Sunday.

The Gospell. John. v.5.



After these things Iesus vvent his vwaye ouer the
Sea of Galilee, vwhiche is the Sea of Tyberias,
and mucche people followyd hym, because they
favve his miracles vvhiche hee did on them that
were diseased. And Iesus vvent vp into a moun-
tayne, and therē hee sat vwith his Disciples. And Easter, a feaste
of the Ievves vwas nic. VVhen Iesus then lift vp his eyes, and saw
a greate companie come vntoo him, hee sayde vntoo Phillip:
vvhence

The third Sunday in Lent.

Vvhence shall vvee buy bread that these may eate? This he sayde
too proue him : for he him selfe knewe vwhat he vwould doo.
Philip aunswvered him : Tvvoo hundred penyvorth of breade
are not sufficient for them, that euery man may take a little.
One of his disciples (Andrevve Simon Peters brother) sayeth
vntoo him : There is a lad vwhich hath fiue barley loues, and
two fishes : but vwhat are they among so many? And Iesus said:
Make the people sit dovvne. There vvas muche grasse in the
place: So the men sate dovvne, in number about fiue thousande.
And Iesus tooke the breade, and vwhen he had giuen thankes,
he gaue too the Disciples, and the Disciples to them that vvere
set dovvne, and likevvise of the fishes as muche as they vwould.
VVhen they had eaten ynough, he sayd vntoo his disciples: Ga-
ther vp the broken meate vwhich remayneth, that nothing bee
lost. And they gathered it togither, and filled. xij. baskets vvith
the broken meat of the fiue barley loaves: vwhich broken meat
remayned vntoo them that had eaten. Then those men (vwhen
they had seene the miracle that Iesus did) sayd: This is of a
truth the same prophete that should come into the vworld.
Therefore vwhen Iesus perceyued that they vwould come and
take him too make him king, he departed agein intoo a moun-
taine him selfe alone.

The exposition of the text.

The summe of this Gospell is, that Chryſt dooth
heere by his dede and example confirme the doc-
trine which he taught, in the. vi. of Matheue:
First ſeeke ye the kingdome of God, & the righ-
tuſuſnelle of him (that is to ſay of God) and all
things else ſhall bee cast vnto you: to þ intent that we being
inſtruſted by Chryſts word and miraclē, ſhoule cast off the
care of the belly, and folowe Chryſt into the deſert, leauing
all care for our ſelues vnto him, according to his com-maun-
deſment: caſt thy care vpon the Lorde, and he ſhall nouriſhe
the. The meening therfore of all this whole Gospell, is too
teache

The fourth sunday in Lent.

teache, that they which haue loue, and keepe the word, shall not perish for want of foode, because Christ taketh vpon him too care for them. The places are these.

- 1 That God hath care for them that follow him.
- 2 The circumstances of this present miracle, and the vse therof to vs wards.
- 3 The daede of this people that wold haue made Christ king, and of Chrysts fleeing.

¶ Of the second.

In this first Doctrine many things offer themselues too b^eweyed: of which every one dooth minister some Doctrine and admonition. As are Chrysts iourneying and working: the earnestnesse of the people to haue him: what moued the people so to do: what profit redoundeth therby to the people, and what wee ought too lerne by the example of the people, and the daede of Christ.

Christ iourneying is shewed in these words: Iesus wuent his way ouer the sea of Galilee, which is the sea of Tyberias. This Tyberias was a Citie builded by Herode neare unto Jordan in the honor of the Emperor Tyberias. In this iorney of Chrysts there is too bee marked the end and the example therof. The end of it was to spred abrode his Gospell by teaching and miracles. The example is, that we woulde follow Christ, euery man in his vocation, not sparing our selues, but night and day by land and by sea endeuer to answer our calling. And this example is not too bee folowed by the ministers of the word only, but of all men, according to the maner of eche mans vocation.

What dooth Christ in this iorney? Mark in his 6. chapter sayth, that Christ had pitie vpon them, because they were as shepe that had no shepherd, and that he began to teach them many things. Mathew addeth that he was occupied al day in healing the diseased. Here do foure things offer themselues too bee weyed. First, Christs loue. Secondly, the cause of this loue.

The fourth sunday in Lent. 95

Iou. Thirdly, what w^ee be without the ministracion of the word. Fourthly, what is the end of the ministerie.

When Ch^riste taketh pitie of the people, we are admonished to think how like a fater he is minded towards vs, as who is sor^y for our miseries. This is it that the Apostle saith to the Hebrewes: we haue a high priest that can suffer with vs in our infirmities. The caule why he pitied the people, is shewed by Marke. Because (sayth he) they were as sheepe that haue no shepherd. But what are sheepe without a shepherd? Wretched & redy to take harne by th^eues & wolues. Now when the Lor^de sayd these things, the people was by false teachers led away from the true seruice of GOD vnto sundrie supersticions, the frute whereof is the losse of their soules, like as w^ee erewhile tasted vnder y Popedom, wherin sted of the true seruice of GOD, there were broughte into the churche moste horrible supersticions: Praying vnto Saincts, heathenish abusing of the Sacraments, Purgatorie and other bables, whiche would GOD did not stick stil in many mennies mindes at this day. Hereby therefore w^ee may lern, what men be without the ministerie of the word: namely y^e they be as sheepe straying in a wildernes, where they are every moment in very great danger of theues and wolues: or rather (to tell all at one w^orde) wheras is not the word of God, there is no saluation. Also w^ee may lern h^ere the end of the ministerie of the word. Men without the word are as sheep that go astray without a shepheard. Ergo, the word is to them as the shepherds stafte, wherwith men are gathered togither out of the wildernes to their owne Shepherd. Also it is fodder wherewith they are refreshed and nourished. And it is the salue wherewith our soules are healed. To be short, it is the immortall seed by which we growe vp new ageine to eternall life, when we beleue the word that is preached. It is easie then to understand hereby, how needful a thing the word of God is.

The earnestnesse of y^e people to hear Ch^rist, is also declared

5 6
13 14 15

The fourth Sunday in Lent.

red heer. A great company (sayth the Euangelist) followed him, yea & that far into a desert place from the Cities, wher was neyther meat nor drinke. Beholde the exceeding greate earnestnesse wher through the people were so ioyful to heer Chryſt, that they seemed to haue no care at all of their body. The day was far spent sayth Mark.

Why the people folowed Chryſt in this wise, John decla-
reth in this dayes Gospel, when hee sayth: because they sawe
the miracles that he wrought. And his miracles were partly
a witnessse of the power of the Godhed in Chryſt, and partly
as it were certeine scales of his doctrine, and tokens of his
exceeding great god wil towards men. For the people came
to the thinking vpon these thre things by the signes & mira-
cles whiche the Lord wroght.

The people then by this their folowing after Chryſt rea-
ped this profit, that they came to the knowledge of their sal-
uation. For when he had by wonderfull miracles confirmed
the doctrine that he had taught them by mouth: they gaue cre-
dit to his word, by which faith all those were saued that con-
tinued in it vnto their end. Besides this, many receyued co-
pozall benefites at his hand. For he healed suche as were di-
seased according as the other Euangelists make report.

Now now, is this example of the people too bee followed
of vs: First wee follow the example of this people, if wee haue
Gods word diligently, and belauing the same, as ouercome by
Chryſtes miracles wherwith he hath confirmed the truth of
his doctrine. Secendly wee shall followe the example of the
people in this, that they obey the rule whiche Christ giueth in
the S. of Math: for thus saith Christ. First seek the kingdome
of God, & his righedounesse, & all the rest shall bee cast vnto
you. This order is to be obserued diligently of all the godly.
The first care muste bee for the kingdome of God, & the righ-
teousnesse of God. And then also they must labour according
to the state of their calling. For thus sayeth the Scripture,
In the sweat of thy browes shalt thou eat thy bread. And in
the

The fourth sunday in Lent. 70

the Psalme it is sayd: Thou shalt eate of the labours of thy
handes. Also Paule sayeth: He that laboureth let him eate.
So is laboure appoynted to all men, how be it according to
every mannes estate. For the laboure of a shepherd is one:
of a plowman, another: of a king, another; and of a Chaunce-
lor and Senator, another. But all men must beware that
they woorke not arsinerie, which thing they do, that care firt
for the belly, and last of all for the soule. Therefore let him
that beareth an office, thinkie thus: My Lord Chryst sayeth:
First seeke the kingdome of God and the righteousnesse of
God, and afterward seeke the rest of things necessary to live
by. I will obey this commaundement of my Lorde, assuring
my selfe that he wil verily performe that whiche he hath pro-
mised, how much so ever reason & the whole worlde grudge
against it, and endeuer to ouerturne this order appointed by
Chryst. God feedeth the birdes: and why shold he not feede
mee that am obedient to him? He giueth mee a body: and why
shold he not giue me rayment? He giueth mee life: and why
not food? He giueth eueralasting things: and why not tem-
porall things? Whosoever therefore is godly, must folowe
this rule of Chryst: First seeke Gods kingdon and his righ-
tousnesse, and all things else shall bee cast vnto you. But
(alas for sorrow) many offend against this rule. For first
they offend, whiche not onely heire not the woorde of God
them selues, but also are a let vnto others, that they shold
not haire it. Lyke as vngodly husbands do, whiche with-
holde their wyues from haering Gods woorde, for coue-
tnesse of their owne gayne. Thus by their rash bolde-
nesse they rush into Gods office, & maliciously despise Chri-
stes commaundement; whereby it commueth to passe, that
whatsoeuer they go about hath ill successe. First they meene
to provide for the body, and afterward (if they can finde any
lesiure) they haue a little regarde to the soule. I gather
(wyll some saye) for my Wyfe and my Children. Thou
dost well, and I allowe thy meining; for Nature teacheth
and

The fourth sunday in Lent.

and reason perswadeth, that the busband shold care for his wife and children. And Paule sayth: He that neglecteth his owne, is worse than an infidell. But gather thou according to Chrysts rule, and the example of this people. First seeke the kingdome of God: and next be diligent in thy vocation. If thou do otherwise, thy children shall hane small ioy of thy labours. For thy labour is cursed, and cursed is the frute of thy labours, and it shall not profite thy children. For this is a most true saying: The thirde descent enioyeth not the goodes that euill meanes haue got. Experience teacheth, that the goodes which are euill gotten by the parents, are for the most part wastfull and shamefully spent by their children among harlottes in brothelhouses, in tauerning, in quarelling and brauling. Wherfore if we haue any liking of godlinessse, let vs folowe Chrysts rule, and the example of this multitude. Which thing if we do, we shal feele Gods hand to be bountifull towards vs.

¶ Of the second.

Now let vs looke vpon the circumstances of this present miracle, which are many. First the Lord sayth to Philip: From whence might we buy bread that these may eate? Why is this put too by the Euangelist? And he sayd this, to trie him, that is to say, to proue what sayth he had, who ere whyle hadde seene the water turned into wyne at Cana in Galilee.

But what answer maketh Philip? Twoo hundredth penyvvoorth of bread vvoid not suffice them, that every one might take a little. Here Philip beeing forgetfull of the miracles that he had seene before, calleth his owne reason to counsell, as if he shold say. It is a great company, and it requireth a great summe of mony to suffise them, and we haue in maner nothing. For it is too no purpose to make questions of byng bread, it is to no purpose to stād debating this or that, where impossibilitie letteth:

But there cometh another Disciple named Andrew, and sayth,

The fourth Sunday in Lent. 97

sayth, Here is a boy that hath fine barly lounes & two fishes:
But these are nothing for so great a company. This disciple
is past hope as well as his fellow.

But what sayth Chytle to this geere? We sayth to them, make the folke sit downe: as if he had sayd, forasmuch as it semeth a thing impossible to your iudgement, that so great a company shoulde here be sauued from perishing for hunger: I who haue sayd unto them & you, seek first the kingdome of God and his rightuousnesse, and all things else shalbe cast unto you, will shew by dæde, that my promis is not vain: do you no more but bid the people sit downe to eate.

Heere the disciples obey their maister : and to the nûber
as it were of fwe thousand men do settle them selues to their
repast, looking too be fed by miracle.

When they were set downe, Jesus tooke those fine bare
ly loues and two fishes, and first blissing them, and giuing
thanks, distributed as much as he listed to his guesstes. And
as ter that they were suffised, he said to his disciples. Gather
vp the broken meat that remaineth, that nothing be lost.
And they obeying him, gathered vp twelue baskets full of
broken meat. Be see the miracle wherby Chryst confirmeth
his divine power, his promis, and his office. What must wee
lerne hereby? Many wholsome doctrines may bee gathered
hereof.

First here is confirmed that which we haue heard in the first place:namely that they which folow Chryſt, ſhal not periſh for want of food, according as you haue herd alredy. Secondly by this miracle is confirmed Chryſtes loue towards them that folow him. Of which thing also we haue herd in the firſt doctrine. Furthermore, by this miracle wee are aſſured, that Chryſte (contrary to the iudgement of reaſon) can helpe when he will. For like as the kingdome of Christ and the kingdome of the worlde are diuers: ſo maye other things bee done in Chryſtes kingdome, than can be done in the kingdome of the world. For hee that is cheſe in Christs

P.J. king=

The fourth Sunday in Lent.

kingdome is almighty, whose will is a dede. For (as David sayth) he hath done all things whatsoeuer he woulde, both in heauen and earth. Therefore when the Gospell setteth before vs the wonderfull workes of God concerning the resurrection of the dead, the lyfe everlasting, the eternall punishment of the wicked, and such other things: we must not call our owne reason too counsel, to demaund of it what can be done: but we must aske the question at Gods woord only. For if God say ought too vs, by and by we must call too mynde his mightyngesse and his truth. In as much as he is mighty, nothing is too him impossible: And bycause he is true, whatsoeuer he sayth, is assured and stedy. For he sayth: Heauen and earth shall passe, but my woordes shall not passe.

We are taught also by thys miracle and dede of Chrysostomes, that God wil with his blessing encrease the smal thinges of the godly. For suffisance consisteth not in the greate abundance of things, but in the Lordes blessing whiche on ly maketh men rich. Whereupon Chryst in the ry. of Luke sayeth: Mans life consisteth not in the abundance of things that he posselleth. And David in the hūdred and one & twentith Psalme sayeth: and there is abundance too them that loue thee. Oftentimes it falleth out, that some pore man feareyng God, is better fed with bread and potage, than a wicked rich man with his daintie dishes and swete wines. The pore Lazarus was better fed with the crummes which he coulde scarce come by, than the rich Glatton Wyth his delicate fare. Let every one of vs thinke vpon these things advisedly, and wayt paciently for the Lordes promise, that he may blisse our laboures, and encrease our breade. For he commaunded vs too pray and say: Gyue vs this day our dayly bread.

Moreover Chrysostomes dede teacheth vs too gyue God thankes for his gifts when we go about too vse his heauenly benefits, and too desire him that he will halow his gifts with his

The fourth Sunday in Lent. 98

his blissing. For the creature of GOD is made holy by the word, and by prayer, according as Paul teacheth in the first to Timothe and the fourth Chapiter. But it commeth to passe, that many, bycause they knowledge not Gods benefites, and much lesse yelde thankes to the gyuer, are either needic, euen in great plenty of things, or else are presed with great pouertie. Wherfore I exhort you to folowe this example of Chryst, as often as you meene to vse Gods god gifts. And let this suffice for this present miracle. Now ensueth the third place.

G Of the thirde.

When they had seene (sayth the Euangelist) the mira-
cle that he had vvrught, they sayde : Of a truth this is
that Prophet that should come intoo the vvorlde. Therefore
Iesus knovving that they vwould come and take hym vp too
make hym kyng, fledde ageyn intoo a Mountaine by himselfe
alone.

Here are two examples propounded : one of the multitude, and another of Chryst. In the multitude wee see two things : The one is that by the miracle they acknowledge the Messias. Which thing is wel done of the people. For the Prophet Esay foretold it should come to passe that when the Messias came into the world, he should worke great miracles, by the which he should be known. Thus far therfore the people iudged aright. The other that wee see in the people, is the error of the people in iudgement. Who perceiving by the miracle that Jesus was the Messias, would haue made him kyng. But Christes kingdom is not woorldly, according as he himselfe sayd vnto Pylate : My kingdom is not of this world. The people would faine haue bin thankful to Christ, but they shewed not their thankfulnesse according to knowledge. Wherby we may lerne of this multitude to bee thakful to God: howbeit in as much as they were overshot in their doing, let vs imbrace Gods word for a rule of thankfulness.

P. g.

But

6
14 15

The fourth Sunday in Lent.

But when Chrys̄te vnderstod the vnskilful zeale of the people that were minded too make him their Kyng, he fled into a mountaine, and suffred not himselfe too bee made king by the people. What may we lerne haerby? First that which I speake of euen nowe, that Chrys̄ts kingdom is not worldly. Next, that we must couet no honor contrary to our vocation. Let every man content himself with that degree of estimation that he is called vnto, & not take vpon him an other mans office, for desire of estimatiō. But let every one of vs in his own vocation looke vnto these thre things. First let vs labour lustily in the feare of God. Secondly, let vs not seeke the praise of y multitude, if we shal haue don any god. Thirdly, let this be our purpose, to serue God and his church in the feare of God. They that do otherwise, do nothing aright, but offend God, and vtter their owne pride, whome God suffreth oft to slide, that their foly may be known, and so may suffer punishment for their presumption. That the which thing happen not vnto vs let vs pray God to gouerne vs with his spirit, too whom the only and everlasting god, bee honor, praise and glorie for euer and euer Sobeit.

The fifth Sunday in Lent commonly called Passion Sunday.

The Gospell. John. viij.

Viche of you can rebuke mee of sinne? If I say the truth, vwhy doo yenot beleue mee? He that is God, heereth Gods vwords: yee therefore heere them not, bicause ye are not of god. Then aunswvered the Ievves, and saide vntoo him: Say vve not vwell, that thou art a Samaritane, and haest the Diuel? Iesus answvered, I haue not the diuel: but I honor my father, & yee haue dishonored me. I seeke not mine ovvn praise, there is one that seeketh and iudgeth. Verily, verily,

The fifth Sunday in Lent. 99

verely I say vnto you, if a man keepe my saying, he shall neuer see death . Then sayde the Ievves vntoo him : Novv knowve vvee that thou hast the deuyll. Abraham is dead, and the Prophets, and thou sayest : If a man kepe my saying, he shall neuer taſt of death. Art thou greater than our father Abraham vvhiche is dead ? And the prophets are dead : vvhom makeſt thou thy ſelfe ? Iefus aunſwerved : If I honor my ſelfe, myne honor is no-thing; it is my father that honoreth mee, vvhich you ſay is your God, and yet ye haue not knowvn him, but I knowv him. And if I ſay I knowv him not, I ſhall bee a lyer, like vntoo you . But I knowv him, and keepe his ſaying. Your father Abraham vvas glad to ſee my day: and he ſavv it, and reioyſed. Then sayde the Ievves vnto him. Thou art not yet fifty yeare old, and haſt thou ſeene Abraham ? Iefus ſayd vntoo them : Verely, verely, I ſaye vntoo you : Ere Abraham vvas borne, I am. Then toke they vp ſtones to caſt at him: but Iefus hid himſelfe, and wuent out of the Temple.

The expositiōn of the text.

Hys Gospell conteyneth a ſingular Doctrine concerning Chryſte, and a gaynsaying of the ſame doctrine by Chryſts enimies. For lyke as Chryſt defendeth his owne person, office, and doctrine, and pointeth out the true fountain of ſaluation : ſo the Jewes Chryſts enimies ſet them ſelues againſt the person, office and doctrine of Chryſt, and pleade againſt him with thre arguments which Sathan hath uſed from the beginning of the world forth. And thole thre wea-pons are theſe: Hypocracie, Sophistrie, and Tyrannie. This Gospell therfore conteyneth the diſcription of two Byng-domes, that is to ſay, of Christes, and of Sathans. For as Chryſt haſt maiſteineth his owne kiŋdomē: ſo the cha-pions of Sathan maynteyne their maſters quarel. But bi-cause it is for our behoove to harken what Chryſt ſayeth, ra-ther than what Sathan thynketh agaynt it: I wil propouē

P. iv.

two

6
14 15

The fifth Sunday in Lent.

two lessons out of this gospel grounded vpon Chrysts wordes, and shew what his enimies answered and dyd againt eyther of them. The places are two.

- 1 That lyke as Chryste is the true Messias: so every one that hereth him not, is not of God.
- 2 That he whiche kēpeth Chrystes wordes, is set frē from eternal death. And in these two chēfe lessons of this Gospell, I will set forth the strife betwēne Chryst and the Jewes, in declaration wherof, many particular lessons do offer themselues.

G Of the firste.

Of the first lesson there bē two parts. One, that Chryst is the true Messias: the other, that he whiche hereth not Chryst, is not of God. Concerning the first part, the texte hath thus. VVhiche of you can rebuke mee of sinne? If I speke the truthe vwhy doo not you beleue mee? The Jewes had found faulte with Chrystes doctrine, because Sathan and his seruantes hate the truth. Chryst confirmed his doctrine, by innocencie of life, the recordē of the Prophets, and sundry miracles, so as the Jewes might hāue knowne hym to bē the true Messias, and also haue beleued in hym to theyr saluation. Therfore when as they through the instinct of Sathan, for hatred to Chrystward, and of loue to their own false doctrine, whiche they had receiuē of their forefather, did with all their power set themselves agaynst Chryste: Chryste on the other syde thirsing mannes saluation, defended his owne innocentnesse, doctrine, and office, to the intent he might at least wise, yet win some of his foes unto God, and call them backe from falling headlong into damnation. First therfore he asketh if any man can finde faulte with his conversation. VVhich of you (sayth he) can reprove mee of sinne? As if he had sayd: I haue liued openly amōg you without faulte from my cradle, so as none of you is able to reprove mee of any sinne. Nowe seyng that so

to do

The fifth Sunday in Lent. 100

to do is the propertie of the Messias, why do you not acknowledge mee too bee the Messias that was promised long agoe? For none is clere withoute Synne, but the Messias onely. In as muche then as none of you is able too conuict me of sinne, yee doo foolishly: not onely for that yee acknowledge mee not too bee the Messias, but also for that you condemne mee of sinne. Herevnto he addeth concerningyng his doctrine. If I speake the truthe vntoo you, vwhy beleue you mee not? As if he had sayd, In as much as I do by innocencie of lyfe, by record of the Prophets, and by many miracles confirm my doctrine too be so true, that whither you will or nill yee confesse it to be true: why beleue you mee not? He is worse than mad that persecuteth that thyng as false, whiche he knowes to be true. But this is the nature of men. He that is nozeled in naughtynesse of a childe, is hardly reclaimed from his error. So great a mater it is too bee enured too a thing from the hell. But what may we lerne her of Chryst and the Jewes? Of Chryst, all ministers of the woorde may lerne, so too frame their life and doctrine, that no man may haue aught too reproue, eyther in theyr lyfe or in their doctrine. For albeit that only Chryst was pure from all sinne: yet notwithstanding those that will teach his gospel with frute must be cleer from opē crimes. For the Poet sayeth aright: It turneth too the teachers shame, When her hymselfe is found too blame. For how (I pray you) can a tippling Preest fynde fault with tiplers? How darea whorehunster chalsten whoremongers and aduoutrers? Howe shall a couetous person condemne couetousnesse: or an vsurer, vsurie: or a quareller, quarels: or a proud man pride? In fine, he that will rebuke others, must be faultlesse himselfe. As for those that say, doo as I teach, but doo not as I do: they are not the ministers of Chryste, but of satan. For no man is too be accounted too teache, vuleste hee expresse the same thyng in hys life, that hee teacheth in his woordes: For so dothe Paule teache Timothye: Bee thou (sayeth hee)

P.iiij. a patern

6
14 15

The fifth Sunday in Lent.

a paterne to the flocke : That is to say, expresse the thing in life, that thou teacheſt in woord, that the heerers may behold in theſe a liuely example of thy doctrine. Wherewpon Paule ſayeth of himſelf : We yee folowers of me, lyke as I am of Chryſt. Moreouer, they that haue the Gospell, muſt learne ſomewhat of theſe Jewes. Not to ſet them ſelues ageynſte Chryſt and their teachers as they diſ: but to take warning at their damnation, and ſo to repente, that they may be ſaued by the benefit of Chryſt.

On the other part of the firſt leſon, the text ſpeaketh in this wiſe: He that is of God, haereth the vvoord of God, and the cauſe vwhy you haere not, is for that yee are not of God. He aſſigneth the cauſe why the Jewes ſo maliciouſly deſpiſed Chryſtes doctrine: that is to wit, for that they were not of God but of Sathan. He ſpeaketh not haer of mans nature which in very deede is of God, but of mens maliciouſneſſe, which is of the diuell. For this maliciouſneſſe maketh men unwilliŋ to haere Gods woord. Haer let every man exaſtiñ himſelfe, and deeme of himſelfe, whither hee bee of God, or of the Diuell. For he that with a god will haereth Gods woord, hath Chryſtes recorde that hee is of God. Contrarywiſe, he that deſpileth the woord and perſecuteth it, is undou‐tedly of the Diuell: though the vngodly are not willing to haere of this. But in lyke maner as the Jewes do haere perſecute and ſlaundre Chryſt that told them this: ſo in lyke‐wiſe are the miſtiſters of the Gospell perſecuted at thiſ day by thoſe whome in their ſermons they declare to be of the Diuell. What then ſay the Jewes haere? They auſswered, and ſayd unto him: Say vhee not vwell that thou art a Samari‐tane, and haieſt a Diuell: This is the craft of Sathan: when he can not deny the truthe, he falleth to flat rayling. So alſo ſtangeth the caſe at thiſ day: when men are not able to de‐nie, but that it is Gods woord wherby their wickedneſſe is reprooued: by and by they fall to flat rayling, and ſeke for ſome‐what to carpe at in the miſtiſters of the Gospell. But what dooth

The fith Sunday in Lent.

101

doth Chryſt heer? He answered: I haue no diuell but I honor my father, and you dishonor mee. And I ſecke not myne ovne glorie, but there is one that ſeeketh and iudgeth. In this auñſwer Chryſt firſt denyeth himſelfe to haue a diuell, whiche thing the Lord conſirmeth heereby, that he ſeeketh Gods glorie, which they doo not that haue made a couenant with the diuell. Afterward hee turneth the flaunder vpon the Jewes, when he ſayth: And you haue dishonored mee that honour God. For those that rayle vpon them that honor God, muſt of neceſſitie bee led by the Diuell. Further more when he addeþ: I ſecke not myne ovne glorie, but there is one that ſeeketh and iudgeth: Hee remoueth from himſelfe the deſire of vain-glorie, and in his dutiſhnesſe commendeth himſelfe to his faſher. By this auñſwer of Chryſtes, the miſteries of the Word may lerne thre things. Firſt (as much as maie be) to defend themſelues from the flaunders wherwith they are charged, leaſt their miſtery ſhould be abased, when they themſelues are brought in contempt. Secondly, to caſt thoſe railers in the teeth with their owne ſinnes, becauſe they make warre, not ſo much againſt men, as againſt God himſelfe. And thirdeſtly, not to ſecke their owne glorie, but the glorie of God, and to perſuade theſelues assuredly, that God defendeth their innocence.

¶ Of the ſecond.

¶ Off the ſeconde leſſon the Lordes wordes ſpeakē in thyſe wile: Verely I ſay vnto you, if any man keepe my tayngs, he ſhall not ſee death for euer. These wordes are too bee thoroughly well weyd, as which conteine the highest beſtie of Chryſt towards men, that is to wit, that he which keeþ Chryſtes ſayngs ſhall not ſee death for euer. Howeuer it too the intent we may the better understand theſe thiŋges, I will ſhew forth in order what they conteyn. For the firſt thiŋg too be obſerued heere, is Chryſts othe. The ſecond what maner a ones wee bee without Chriſt. The third, what we obteyn by him. The fourth how we may be able too bee-

P.v.

come

14 15 6

The fifth Sunday in Lent.

come partakers of Chrystes benefits.

His othe is to this end, to assure vs of Gods truth agenſt all the doctruies of men and deviſ, agenſt the reason of the flesh, yea & agenſt the whole kingdome of the Devil, which conſiſteth of Sophiſtrie, Hipocrisie and Tyrannie. For it is not poſſible that the ſonne of God ſhould deceyue, who hath warrauied his doctrine by ſore great an othe.

What maner a folke bee we without Christ? By Christ it cometh too paſſe that we ſee not euerlaſting death. Wherefore without Chryſt we are giltie of euerlaſting Death. Now as there are fourē kindes of Lyfe, ſo are there fourē kindes of death alſo.

The firſt is the lyfe of nature, wherby we naturally liue in this world. This life ſimply in reſpect of it ſelf is good, by cauſe it is the gift of God, which hee promiſeth in the fourth commaundemente: but it varieth according to the ſtate of men. Unto Abraham it was good becauſe hee uſed it too Gods glorie. But unto Nero it was euil, becauſe hee abuſed it, both to the reproch of God that gaue it, & alſo to his owne damnation. Agenſt this natural life is ſet naturall death: which of it ſelf is euil, becauſe it is the punishment of ſinne. Notwithſtanding, it varieth according to the ſtates of men. For lyke as unto Abraham, this death was a paſſage unto a better life, and therefore was good unto him: ſo unto Nero it was the gate of Hel, and therfore to him it was euil.

The ſecond life is of ſinne, namely wherby ſinne liueth in man, and reigneth through his luſts, as it dooth in all the ungodly. This is alwayes euil, becauſe it tendeth to dānation. Againſt this is ſet the death of ſinne, wherby ſinne is mortified in vs: which thing cometh then too paſſe, whē we liue in true repentaunce & the feare of God. This death of ſinne, is evermore good, becauſe it is the paſſage too eternal life.

The thirde life is of grace, whereby Chrifte liueth in vs through grace. This is evermore good, becauſe it is Gods gift without neceſſitate.

*¶ To god ſe the peſons ſtrives, moſe labouſ to
move the all carnal body conuict, þat
of god ſe the*

*is it
fontaines
all god
God, God,
Gospes of
all Gospes*

gift, and the way too glorie. Ageinst this is set the death of grace, that is too say, the priuation of grace: whiche thing commeth too passe when we slide backe ageyne into sinne, and cast away sayth. This is alwayes euill, because it is the way into hell.

O Leonard of York.
The fourth life is the euerlasting lyfe, by which the godly shall live with God and his Angels in endlesse blisse. This life is most excellent god. Ageinst this is set euerlasting death, which is endlesse damnation. Unto this endlesse death are all men subiect without Christ. For unlesse we bee deliuered from this death by the benefite of Chryste, it shall bee our perpetual reward for sinne: as Paule sayth too the Romanes the 6. chapter. Such are we without Chryst; that is, wretched, damned, and giltie of eternall death.

But what do we become through Chryst? That dothe Chryst assure vs of by his othe, namely that being deliuered from euerlasting death, we are rewarded with eternal life, in which shal be ioy without end.

Howe are we made partakers of Chrysles benefites? This Gospell aunswereþ. Verely verely I say vntoo, if any man kepe my saying, he shal not see death for euer. Then is this great treasure in Chrysles wordes: which who so keeþeth, hath Chryst, whom only is the way too life. What is too keeþe the word of Chryste? It is too haer it, too lerne it, and to belieue it according to this saying: He that belieueth in the sonne hath life euerlasting. Why so? because he that belieueth is iustified by his owne faithe, that is to say, is set free from sinne, endued with the rightuousnesse of Chryste, and accepted too eternall life for Chrysles sake. He therfore that coueteth eternall life, let him marke well the things aforesayd, let him liue in continual repentance, let him hear Chrysles word, let him belieue it, and let him continue in the faith, euen unto death. So shal it fall out, that this naturall death shall be unto him a passage unto eternall life.

But

6
14 15

The fifth Sunday in Lent.

But what say the Jewes to this healthfull Doctrine of Christes: Chyſt saith: He that kepereth my wvord, ſhall not ſe death. The Jewes anſwerē, now we know wel thou haſt a Deuile, Abrahām and the Prophets are dead, and thou ſayest if a man keepe my wvord, he ſhall not taſte of death for euer. Art thou greater than our father Abrahām, who is dead: &c. Whom makeſt thou thy ſelfe: As if they had ſaid: If thy wvord bee of ſuch power, that they which haſt theſe ſhall not taſte of euerlaſting death, ſurely thou art greater than the prophets and our patriark Abrahām, which are dead, but this is false: for thou art not greater than Abrahām. Ergo, it is false that thou ſayest, he that keepeſt my ſaying, ſhall not taſte of death for euer: Wherefore thou art a blaſphemere of God and haſt a Deuile. Chyſt anſwereth, and ſayeth: If I glorifie my ſelfe, my glory is nothing, that is too wvit, by your iudgement. It is the faſher that glorieth mee. The meaning of theſe words is this: The only begotten ſonne of God is greater than the ſeruants of God, or than the adopted ſonne of God. I am the only begotten ſonne of God, according as the faſher himſelf wi- nneſſeth by his own voyce and wvorks. But the Prophets and Abrahām are Gods ſeruants and Gods children by ad- option: wherefore I am greater than Abrahām and the Pro- phets: Ergo, it is no maruel though my wvord bee of greater power than theirs. Then uſed they a poyn̄t of Sophistrie. For, that which Chyſt ſpake of the euerlaſting death, they conſtrued of the naturall death, howbeit maliciouſly Wherefore Chyſte proceſſeth to reproue them, ſaying: If I ſay I knowve him not, I ſhall be a lyar as you are. For you ſay you know him whom you know not. But what is it to knowe god? First it is to know who he is, that is to wit, the faſher, the ſonne, & the holy Ghost. Secondly to beleue in him. And thirddly to order a mans life according to his wil.

Howbeit, because the Jewes glozied of their faſher Abra- ham, Chyſt proceſſeth to ſhew how vaine this boaſting is and ſayth: Your faſher Abraham vvas glad to ſee my day, and

The fifth Sunday in Lent. 103

and rejoyced. In these words Chryſt teacheth thre things. The one, that he was before he tooke mans nature vpon him, that is to say, from euerlasting, God euerlasting. The other, that Abrahā belieued in him. For to belieue in Chryſt is ſpiritually to ſee him. And Chryſt is ſene theſe ways: in body only, as the Jewes ſaw him that talked her with him: in ſpirite only, as Abrahā & Wæ þ belieue in him, doo ſee him at this day: both bodily & ghostly at once, as the ſaints þ wer couerſant with Chryſt vpon the earth, & as we that belieue in him, ſhall behold him with our bodily eyes, after the Reſurrecſtion of the dead. The middle ſeeing and the laſt ſeeing are healthfull: but the firſt is not healthful. Thirdly Chryſt, in theſe words teacheth, that the Jewes do not tread in the ſteps of their father Abraham, of whom they make ſo great braggs. For Abraham acknowledg'd Chryſt, and belieued in him, and was glad of it. But the Jewes do neyther belieue in Chryſt, nor are glad of him, but rather condenme Chryſte. And therfore they make a false brag of Abraham. But what aunſwer make the Jewes to this? Thou art not yet fiftie yeere olde, and haſt thou ſene Abraham? As muſe to ſay, as Abraham died two thouſand yeere ago and moze, therfore thou couldſt not ſee him, because thou wert not as then. Chryſt anſwereth: Verely, verely I ſaye vntoo you, before Abraham vvas, I am. Theſe words teache thre things maniſtly concerning Chryſt. Firſtly that he is very God. Secondly that he is very man. And thirdly that God & man Chryſt are not two persons, but one onely diuine person, which tooke mans nature vpon it, to the intent he might become a ſacrifice for the ſinnes of the worlde. But what dyd the Jewes in this caſe? They tooke vp ſtones too throvve at him. Haere is deſcribed the laſt refuge of Sathan, whiche is Violence & Tyrannie. Hythereto they dealt againſt Chryſt with rayling, hypocriſie, and ſophiſtrie: and now in the end they take them to their weapons. But Chryſt hideth himſelf, and getteth him out of the Temple. In whiche daide he teacheth.

6
14 15

Palme Sunday.

cheth two things. One is, that the church is preserued by the power of God, ageinst the tirannie of the world and the deuill. Another is, that he will not haue his woord nor himselfe in his woord, to bee among those that persecute him openly: but only among them that receive and loue him. To this me- diator with the father and the holy ghost, bee honour, praise and glory wþout end. Amen.

Upon Palme Sunday.

The Gospell. Math. xxii.

And vwhen they drevv nigh too Ierusalem, and vvere come too Bethphage vntoo mount Olivete, then sent Iesus tvwo of his disciples, saying vntoo them: go into the toyvne that lieth ouer against you, and anon you shall finde an Asse bound, and a colte vwith hir: loose them and bring them vntoo mee. And if any man say aught vntoo you, say yee the Lord hath need of them: and streight vway he vvil let them go. All this vvas done, that it might be fulfilled vwhich vvas spoken by the Prophet, saying: Tell yee the daughter of Sion: behold, thy king commeth vntoo thee meeke sitting vpon an Asse and a colte, the foale of an Asse vsed too the yoke. The disciples vwent and did as Iesus commaunded them, and broughte the Asse and the colte, and put on their clothes, & set hym theron. And many of the people spred their garments in the vway. Other cut dovvne branches from the trees, and strewed them in the vwaye. Moreouer, the people that vwent before, and they that came after cried, saying: *Hosanna* too the son of Dauid: Blissed is he that commeth in the name of the Lord: *Hosanna* in the highest. And vwhen he vvas come too Ierusalem, all the Citie vvas moued, saying: vwho is this? And the people sayde, This is Iesus the Prophete of Nazareth, a Citie of Galilee. And Iesus vwent intoo the Temple of God, and cast out all them

them that solde and bought in the temple, and ouerthrevve the tables of the money chaungers, and the seats of them that sold Doues, & sayd vnto them. It is vritten: My house shalbe called the house of prayer, but yee haue made it a denne of theeues.

The exposition of the text.

His gospel is red twice a yeere, that is to say the first Sunday in Aduent, and vpon Palm-sunday, but not for one selfesame cause. For vpon the first Sunday in Aduent it is red, bycause the Prophecie of Zacharie precheth in it of the Lords comming into the wold, who should bee the king and Sauioz of them that trusted in him. And this day, it is red for the Story, which was done this day, namely the sixth day before he suffred.

The summe of this Gospell is, that Chyrl sitting vpon the Alle and hir colte which the Disciples had brought vnto him, rode toward Hierusalem, about whom the people went crying. Hosanna to the sonne of David, strewing boughes, & spreading their garments in the way. And also that when he was come into the Temple, he draue out the biers and sellers. &c. The places are thre.

- 1 The description of Chyrl the king and of his kingdom.
- 2 Of the citizens of this kingdome, and of their duetie.
- 3 Of the things that were don in the Temple, after that Chyrlle was entred into it.

¶ Of the firste.

Of this read in the first sunday in Aduent, which is there the second place.

¶ Of the second.

This was the third place in the first Sunday of Aduent: from whence you shall fetch the exposition vnto the title concerning the vse of the Lords comming.

¶ Of

6
14 15

Palme Sunday.

G Of the third.

The thirde place is the storie of those things that hapned
in the temple after that Chryst was entred intoo it. This
storie may bē deuided intoo four parts, which are these.

- 1 The driving of the byers and sellers out of the temple,
and the reason therof.
- 2 The healing of the lame and the blinde in the temple.
- 3 The defensē of the children that cried Hosanna, to the
sonne of David.
- 4 The scolding of the Princes, the Prests, and Scribes
against Chryst.

G Of the first parte.

The Evangelist declareth, that the Lorde entred intoo the
Temple, and draue out the byers and sellers: and moreo-
uer, that he addeth the cause of his so doings, when he sayth:
My house shall be called a house of Prayer, but you haue made
it a denne of theues. In this dēde are thre things to bē
weyed. First the occasion of the dēde: Secondly the dēde
it selfe: and thirdly, the signification of the dēde. The occa-
sion of the dēde was the unsatiable couetousnelle of the pre-
stes, who ordeined these things for this cause, that they
which wculd offer, should for money haue at hand what so-
ever they would wish for. For as much as the couetousnelle
of these men is to bē condemned, the ministers of the Gos-
pell must take heed to themselues, that they seeke no fetches
to pill the people, as it fel out in the poperie, where they had
Passes, pardons, and other trumperte to sell, to the damna-
tion of themselues, and of others. Secondly, Chrystes dēde
is to be weyed. For in this dēde he testifieth himselfe to be
a king and high Prest, and a looker to the religion of God.
Otherwise he had not of his own priuate authoritie put to
his hand, but had vttered the grēf of his mynde by wordes
only. This dēde of Chrystes must aswell the godly magi-
strate, as the ouersers of Gods religion folowe, that there
bē

be no defiling of Gods religion in the churches of christians. Other that haue not this authozitie, must be sorry and testifie it in wordz that they disallow the corruption of gods seruice. Thirdly the signification of this deede is too bæ weyed. For as the temple was defiled: so he ment that there should bæ a spirituall purging of the temple by his owne death and gloriouſ resurrection.

Moreover in the cause of this deede (which is expreſſed by these wordz, my house ſhal bee called a house of prayer, &c.) we may lerne two things. First that the temple is the viſible ſeat of Gods ſeruice. For all be it that every place bæ a temple to the godly, in as muſche as it is lawfull for them to call vpon God every where: yet notwithstanding, the temple or church, is the common place wherein we muſt assemble to pray, and to doe other things that perſeine to the outward discipline of godlinelle. Another is that we ſhould reverencie the churches that are appoyneted to Gods ſeruice, and keepe them cleane from Idols and Idol ſeruice. But (alas for ſow) the Popiſh ſuperſtitioñ ſtucketh ſo ſaſt to the ribbes of a nuber, that they cannot abide that an Idol ſhould be pulled out of their church. But heeroſ hal moze be ſpoken at an other time.

¶ Of the ſecond.

The ſecond part of the things done by Chryſt in the tem-
ple, is, that he healed the lame and blinde that came unto
him. By which deede he teſtifieth, first that he is the true Mel-
lias. For the Prophet Eſay foſetold, that when Melliſias was
come, he ſhould worke ſuch miracles. Secondly this deede
ſheweth that the office of the Melliſias is to deſtroy y workes
of Sathan. For when Chryſt taketh away the diſease he re-
moueth the cauſe alſo: and the cauſe of all diſeases in ſinne.
Thirdly he ſheweth by an outward token, how men ſhould
uſe y church: for the healing of bodily diſeases, is a repreſen-
tation of the cleaſing of mennes ſoules from ſpiritual filthi-
neſſe.

D.j.

14 15

Palme Sunday.

nesse. Therfore the church must be appoynted to this purpose, y we may be purged there frō our spirituall diseases: which thing is then done, when we belieue the word that is there preached, and by belieuing are washed from our sinnes with the bloud of Chryſt, according as John sayth: The blud of Iesuſ Chryſt clengeth vs from all iniquitie.

¶ Of the third parte.

Vhen the children cryed in the temple, Hosanna to the Sonne of Dauid, and that the Pharisyes chid them: Chryſt tooke vpon him to stand in defence of the children and iustifieth their doing by record of the Scripture. Haue yee not red (saith he) Out of the mouth of babes and suckelings hast thou made perfect thy prayſe.

Hære we haue to lerne of both: that is to wit, of the chil-
dren, and of Chryſt. Of the children first, let our childrener lerne
to know Chryſt, and to set forth his praise. If or ſeeing that
Chryſte ſayeth, that the kingdome of heauen belongeth to
children: vndoubtedly his will is, to be prayſed and magni-
fied by the faith and by the voyce of children. But alas, there
be many children which not onely are Ignorant of Chryſt,
but also are ſo leudly brought vp, that they learme nothing,
but to ſweare, to lye, to talke ribaudry, & to practise other
naughtinesſe: who ſhall not onely bee puniſhed themſelues
one day for their lewdneſſe, but also their parentes ſhall bee
punished of God, for that they haue ſo wickedly neglected the
children that God hath giuen them to bring vp in nurture
and godlyneſſe. Ageine, we may learme of the children, to con-
fesse Chryſt in the middes of his enemies: Hære were pre-
ſent the Pharisies and Scribes the chaf Couernours of this
common weale, who perſecuted Chryſte, and were angrye
with all thole that yelded any honoř unto Chryſt. Yet could
not this cruelneſſe ſo abathe the children, but that the more
they were forbidden, the more they cryed oute. For ſuche
is the ſtrength of fayth, that wherſoever it be, it can not bee
hidden, but always burleth out into the praife of G D D.

This

This dutifullnesse is required at all mennes handes, accordyng too that saying of Paule in the x. to the Romanes: with the hart we beleue unto rightuousnesse, & with the mouthe is confession made unto saluation.

By the doyng of Chryst we may lerne, first that he will defend those that beleue him. And secondly, that after the example of Chryst according to the state of our vocation, wee are bound to defend the innocencie of others, and specially to sue our & maynteyne the godly, that they bee not oppresed and troden down by the wicked.

¶ Of the fourth parte.

The fretting of the Princes, the Preestes, and the Scribes against Chryst, was foretold long ago by the voice of god and the Prophets. For where as God in the third of Genesis told before hand that it shoulde come to passe, that the seede of the woman shoulde treade downe the serpents head: hee meeneth that Sathan and his members heathenish and ungodly men, shoulde persecute Chryst and his Church. And Dauid in the seconde Psalme, not onely foresawe in spirit this fretting of the Jewes agaist Chrysste, when he sayth, why did the Heathen frette, and why did the people imagin vaine things? But also by the sayd place of Genesis, he promiseth it shoulde come to passe, that the womans seede, (that is to say, Chryst and all that beleue in him) shoulde ouercome Sathan & his members. Now in what thing this victorie consisteth, Dauid in the same Psalme declareth, saying: Blissted are all they that put their trust in him. Wherefore let vs renounce Sathan and his members, and with strong faith leane vpon Chryst the vanquier of Sathan, and giuer of eternall life, to whom be honoř and glorie for euermore.

¶ Of the Lordes supper, the first Epistle

to the Corinckians, and the xi. Chapter.

That vvhich I deliuere unto you, I receiued of the Lord. For the Lorde I E S V S the same night in vvhiche hee vvas O.ij. be-

14 15

Maundie Thursday.

betrayed, tooke bread and vwhen hee hadde giuen thanks, hee brake it, and sayd: take yee and eate yee, this is my body vwhich is broken for you. This doo yee in remembrance of me. After the same maner also he tooke the cup vvhē Supper vvas doone, saying: this Cup is the nevv testament in my blud. This doo as oft as yee drink of it in remembraunce of mee. For as oft as yee shall eate this bread and drink of this cup, yeeshall shevve the Lords death til he come. VVherfore, vwho so euer shall eate of this bread & drink of this cup vnvorthely, shal be giltie of the body and bloud of the Lord. Let a man therfore examin himself, & so let him eat of that bread, & drink of that cup. For he that eateth or drinketh vnvorthely, eateth and drinketh his ovne damnation, bicause he maketh no difference of the Lords body.

The exposition of the text.

The cause why this feast is instituted, is that the stoyre of the celebration of the Lordes Supper, shoule (as this day) bee handled in the church, to the intent the true vse of this holy Supper may bee vnderstoode. For when Chyrlt the day before he shoule suffer, instituted this supper, he gaue commaundement to his disciples, that they shoule kēp this supper in remembrance of hym. Wherfore it must nedes bee, that there are great & weighty causes why it shoule be nedfull to make great account of the institutio of this supper. For vnsesse we thorowly and with god heed wey the causes of the institutio of this supper, we cannot suffisently extol the godnesse of our saviour, whō although he were in most greuous sozow for his death which was at hād, wold notwithstanding institute this supper, & leauē it to his church, for a most assured pledge of our saluation purchased by hym, wherin the memoriall of the couenant established betwēne God & man by the blud of Christ, might be preserued for euer. Howbeit, to y intēt we may be the more distinkly instructed cōcerning this supper,

A

I will propounde threé places, which by Gods grace I wyll
expounde at this time. The three places.

- 1 The circumstaunces of the institution of this Supper,
and the signification therof, wherupon shal bee ga-
thered the full description of the same.
- 2 The true and lawfull triall of suche persons as meete
to vse this Supper to their profit.
- 3 The right vse and lawfull meditation of this Supper.

¶ Of the firste.

There be many circumstaunces in the storie of the Institu-
tion of this Supper, which I wil set forth in order, accor-
ding to the texte.

The first is of the time. For thus lie the words of the text.
Our Lord Iesus Chryst in the same night that hee was betray-
ed. For he instituted this Supper, vpon the Thursday late,
before the next fridai folowing that he shold bee crucified.
Wherupon we may gather two things. First how great
it must needes bee that Chystes loue was towards vs, whos
although he knew he shold die the next day, would notwithstanding
institute this perpetuall remembraunce of his be-
nefites. Another is, that the celebration of this Supper must
bee kept by vs in true repentance, according as shall be said
ageine afterward.

The second circumstaunce is of the guestes that were at
this Supper. The maister of the feast was Chryst: they that
were at it, were his disciples good and bad. The good surely
were very weake: and the bad was but only Judas the tra-
itor. Hereby we are taught, that Chryste will alwayes bee
present at this Supper, and that this Supper perteyneth to
Chystes disciples. And although the wicked do also mingle
themselues in among the reast: yet notwithstanding thy
Supper turneth to their judgement and damnation, as shall
bee said ageine hereafter.

The third circumstance is of blissing. For he tooke bread
D.ij. and

6
14 15

Maundie Thursday.

and gaue thanks. If the sonne of God gaue tharkes before he vsed things : what becommeth it vs to do.

The fourth circumstance is of the elements. For he vsed bread and wyne in the institution of this supper. For as the outward man is nourished with bread and wine : so the inward man is spiritually fed with the body and blud of Christ.

The fift circumstance is of the things that are present inuisible at this supper, as are the very bodye and the very blud of our lord Jesus Chryst.

The sixt circumstance is the comandement : for he commandeth his Church to keepe continually the same maner of celebrating his supper. Do this saith he.

The seuenth circumstance is of the newe couenant . This Cuppe (sayth he) is the newe testament in my blud. Why this Supper is called the newe Testament, it shall bæ tolde you afterwarde.

The eight circumstance is the end for which the Supper was instituted, whiche end is expressed in these words. Doo yee this (sayth he) in remembrance of mee. That is to say, As often as ye vse this supper renue yee the remembraunce of my benefits, that is to wit, of my death and resurrection : and shewe yee forth my death till I come.

The ninth circumstance followeth upon the eyght, namely that the celebration of this supper belongeth only to them that be of yeres of discretion, that may bee instructed of the Lordes death, and that are able to gine thankes openly to the Lord for his benefits.

These are the circumstances of this supper that are to be knewen diligently. Now will I shewe what things are ment by this Supper. For as the Pascall Lamb had many significations in the old Testament: So also hath this holy Supper of Chrys, which is succeeded in the place of the paschall Lambe. Therfore as the Paschall Lambe, firste did put the people in mind of the benefite done in olde time, that is to wit, of their deliuernace from the bondage of Egypt: And second-

secondly confirmed the faith of them that vsed it: and thirdly shadowed the sacrificing of Chryſt that was to come: and fourthly was a figure of the euerlaſting couenant betwene God & man: So also hath this ſupper ſundry ſignifications: and that partly in reſpect of the time paſt, partly of the tyme preſent and partly of the time to come, and partly of the euerlaſtingneſſe. Whiche ſignifications I will declare as playnly as I can, God further both in teaching, and you in heering, that it may turn to Gods glorie, & to the healthfull iuſtruction of our ſelues.

What is the ſignification of the ſupper in reſpect of the tyme paſt? If we looke back to the time paſt, this holy ſupper is a certeine calling to mynd of the Storie of our Lords paſſion, according to Chryſtes commaundement: Doo yee this in remembrance of mee. As often then as we come to the Supper, or other wife bee preſent at the celebraſion of the ſupper, we muſt bee mindfull of the death, buryall, and reſurecſion of our Lord.

What is the meining of the ſupper in reſpect of the tyme preſent? First it ſignifyeth that we are united and incorpo‐rated into Chryſte, and that ſpiritually. For ſo teacheth Paule when he layth, The Cup of Blisſing vvhich vvee bliſſe, is it not the communion of Chryſtes blud? The bread that vve breake, is it not the communion of Chryſtes bodye? That is to ſay, the partaking of the body and blud of Chryſt, maketh vs to haue a certayne communion with Chryſt. Agein, it ſignifieth that we alſo are united among our ſelues by y ſpirit of Chryſt, as many of vs as are partakers togither of this ſupper. Of which communion, the one loſe is a token, as Paule teſtifyeth when he ſayeth: because as there is one loſe: ſo we being many are one body. For as the loſe is made of many cornes: ſo as many as communicate togither, do grow togither into one body ſpiritually, the head wherof is Chryſt: and this is the cauſe that Paule calleth the Supper a communion.

¶.iiij.

¶.v.

6
14 15

Maundie Thursday.

Hereupon one of the holy fathers sayth: The supper is called a Communion: first, for that by it we communicate wyth Chryſt: ſecondly, for that we be made partakers of his flesh and of his Godhead: and thirdeſly, for that by it we communicate and are united togither one with another.

Mozeouer by this ſupper is ment, that wee are ſpiritually nourished, and ſustained or fed with the body and blud of Chryſt. For like as bread and wine do nouriſh, encreafe, preſerue, and conforſt mens bodyes: So doth Chryſtes body & blud nouriſh, encreafe, preſerue, and conforſt our loules vnto euerlaſting life, if ſo be that true fath bee found in vs.

What is the ſignification of this Supper in reſpect of the time to come? This holy ſupper ſignifieth, that by the power of Chryſts body raifeen from the dead, our bodies alſo ſhal one day riſe ageyn, that they may be made like vnto the glorious body of Chryſt. Whereupon Paule ſayth: If Chryſt bee riſen ageyn, we alſo ſhal riſe ageine, that we may enjoy the continual preſence of Chryſts body for euermore. Wherupon certein of the holy fathers haue termēd this Supper conduict money, becauſe it putteth them that receive it before their death, in mynde, that Chryſt is vnto them the paſſage from theſe troubles, to eternal bliſſe.

What is the ſignification of the Lords Supper in reſpect of the euerlaſtingneſſe? It is a perpetuall warrant of Gods fauour towards men, at no time ſubiect vnto chaunge, and therfore the Lord himſelfe calleth this his ſupper the newe Testament, as which ſhall never become olde at any tyme. How be it too the intent this thing may be underſtood more clearely, I will (as brefly as may be) declare what things are moſt mate in every Testament, and how all thoſe things which ought to meeke in every laſt wil or testamēt do meeke here: and mozeouer what the newe testament is.

In every teſtament or laſt wil, there be five things. First the Teſtator that maketh the wil. Secondly the goods which the Teſtator bequeatheth. Thirdly the heirs that are made,

Fourthly

Fourthly the death of the testatour. And fiftly the conditi-
ons that are to bee kept of them that are made heires by the
wil. In this new Testament the testator is Chryſt. The he-
ritage is the poſſeſſion of eternall life. The heires are the
chiſten of God, that is to ſay, al that beleeue in Chryſt. The
death of Chryſt the testator folowed preſently after. For he
died, was buried, and roſe ageine the third day. The conditi-
ons too bee obſerued of the heires that are named, are, that
they ſhould beleeue in Chryſt, and obey him, and continue in
innocencie of life unto the end: And if they fall into ſinne,
that they earnestly repente them before their death. Hereupon
we may now in this wiſe conclude what the new Tes-
tament is. The new Testament is is an euerlaſting coue-
nant, ſtabliſhed by the death of the Testator Iesu Chryſtie,
concerning the grace of God, the forgiuenelie of ſinnes, and
the free gift of eternall life promiſed too all nations & people
that beleeue in Chryſt crucified.

¶ Of the ſecond.

When Paule ſayth: Let a man examine himſelfe, and
ſo eate of that breade and drinke of that cuppe: for hee
that eateth vnvorthely, and drinketh vnvorthely, eateth and
drinketh his oowne damnation. These words of Paule con-
firme foure things. First that the uſe of the Supper ought
too bee in the church. Secondly that it is neceſſary for men to
trie themſelues before they uſe this Supper. Thirdly that
hee which receiueth thys Supper unwozthely, doth ſinne
moft greeuously. And fourthly, that this supper is too bee mi-
niftred onely unto thoſe that are able too examine themſel-
ues. I will ſpeak of the ſecond only, that is to ſay; how eue-
ry man ought to examin himſelfe, that mindeþ too uſe this
Supper too his behoſe.

How then muſt he proue himſelfe, that will uſe this ſupper? That doth Paule teache, the ſeconde Epifle to the Co-
rinthians and 14. Chapter in theſe words: Examin your
ſelues

D. v.

14 15

Maundie Thursday.

selues whither you bee in saythe? examine your selues. Know yee not your selues that Chryſt is in you? By which wordes is vnderſtoode, that rightful triall consisteth in this, that true faith and the presence of Chryſte þe felte in vs, that is to say, (too vſe plainer wordes:) He is tried and commeth worthely to Chryſtes holy Supper, that commeth too it reverently in the feare of God, in true repentance, in true faith, and with a Godly purpose. And on the contrary parte, he that preaſeth to it vnreuerently without the feare of god, without true repentance, without true faith, and with purpose to ſinne; commeth unworthely, not making diſſerence of the body and blud of the Lorde, and hee eateth his owne damnation. Therfore whosoeuer approcheth too this ſupper: and hath a purpose to continue in his ſinnes, he is a blaſphemer and receiueth the sacrament with Judas.

But too the iſſet the rude people ſhould not rachly presume to come to this ſupper, the discipline of confeſſion & abſolution is iuſtituted in our churches, to very god purpose. For this discipline auaileth greatly to this, that a man may orderly examine himſelfe.

Howbeit too þ intent we may iudge aright, concerning confeſſion and abſolution: firſt it is too be known, that as there be two ſorts of confeſſion, ſo there be two ſorts of abſolution alſo. One kind of confeſſion, is to God only: that is to wit, when a man confeſſeth his ſin before God, acknowledgeth himſelf to bee a ſinner, and deſireth forgiuenelſe for Chryſtes ſake, & without ſuch confeſſion, none (of ful yeares) is ſaued. In this wiſe did Dauid confeſſe himſelf when he ſayd: Haue mercie on mee O God, for I haue ſinned againſt thee. Enter not into iudgement with thy ſeruant, for no man living ſhal bee iuſtified in thy ſight. So confeſſeth Daniel himſelf, when he ſaith: We haue ſinned and done amifle with our fathers. So did þ publican whē he durst not lift vp his face unto heauen: but ſtrake his brest, ſaying: O God be mercifull to mee a ſinner. Unto this confeſſion auiſwereth the abſolution that is giuen

is giuen by only God. And this is done when a man belieueth his free promise. For whosoever belieueth, is iustified from sinne, that is to say, set free from sinne. For sith that sinne is a falling away from the lawe & will of God, with a binding unto euerlasting death & damnation: undoubtedly absolution must be the releasing of the belieueng man, from that bondage wherby he is bound to euerlasting death and damnation. So was Manasses assayled, so was David, so was the thefe upon the croesse, so was Mary Magdalene. So are we assayled dayly, when we say with a true heart, I belieue the remission of sinnes: and when we pray with faith, forgive vs oure trespasses. Let this suffice concerning the first kynd of confession, and the absclution of the same.

An other Confession is of Discipline, when a man for counsell, instruction, and confirmation of his Faith, commeth to the minister of the Churche, acknowledgeth himselfe a sinner, craueth confort, and desireth to bee instructed with Gods word, to the intent his conscience may be made quiet. In this case the minister of the woorde must instrume hym that so confesseth hym selfe. And if he knowe him, he muste lay before him the sinnes that he hath perceyued by hym. He muste shewe him the greatnessse of Gods wrath towarde vntrepenant persons. And on the other side, if in confessing himselfe, he beseorie for his sinne, and promise amendment: he must comfort him with the promises of the Gospell. And if he say he belieueth the promises, the minister must in Chrystes name assure him tht at GOD is at one with him, and denounce unto him the forgiuenesse of hys sinnes, in the name of the Father and of the Sonne, and of the holy Ghost: warning hym earnestly to hym sin hereafter, that the end of him become not worse than the begynnyng. And thus much concerning the seconde kynde of confession, and the absolution that answereþ the same. As concerning the publike confession and absolution, I must entreat therof at another time: & also of the Confession þ is made to

the

6
14 15

Maundie Thursday.

the brethren whom we haue offended.

G Of the thirde.

Now remaineth that we tell whiche is the right vse and lawfull meditation of this holy Supper. Then fith this holy Supper of Chryst, is the Sacrament of our redemption by the sacrifice of Chryst: these things are orderly too bee conysidered, and earneuly weyed in the receyving of this holy Supper.

Fyrst, the Communicants must call too minde the cause of Christes death, namely the synne of mankynd. Rom. 4. He died for our sinnes. Esay. 43. He smote him for oure iniuities.

The seconde thing that is too be thought vpon, is the ende of Chrystes sacrifice, whiche is: the redemyng of vs from the bondage of sin and death. 2. Corinth. 5. For he hath made him too be sinne, which knew no sinne, that we by his meanes shold bee that righteousnesse whiche is allowed before God. 1. John. 1. The blud of Jesus Chryste clengeth vs from all iniquite. John the first: Chryst is the Lamb of God that taketh away the sinnes of the world.

Thirdly, by the excellencie of this sacrifice, we must consider how greate the wrath of GOD must needes haue bin ageynst Synne, which could not bee appeased by any other sacrifices, than the one sacrifice of the only begotten sonne of God.

Fourthly the exceeding greate mercie of GOD is too bee thought vpon, wher would receiue vs wretched sinners into fauour, for the satiffaction of his sonne.

Fifthly, the great loue of the sonne of GOD is too bee thought vpon, who taking mans nature vpon hym, was content to become a sacrifice for vs, and too remoue gods wrath vntoo himselfe, and satifftie Gods iustice with the punishment of the crosse. All these things will the sonne of God haue vs too thinke vpon, when he biddeth this supper too bee made in remembraunce of hym.

When

When wee thus muse vpon these things, beholding Gods wrath, there riseth vp a sorowfulnesse: and by thinking vpon Gods mercie and the propiciatorie sacrifice, there springeth vp faith: out of both which, there issueth thankfulness, confession, pacience and other vertues, of which this supper putteth vs in minde.

To bee short, as the Sonne of God maketh a couenaunt with vs too receiue vs mercifully: so let vs on the other side make a couenaunt with him too beleue him, and to receive his benefits thankfully. Whiche thing that wee may vnsafely doo, Iesus Christ the maker of this supper graunt unto vs. And vntoo him, with the father, and the holy ghost, bee honour and glorie for ever. Amen.

The Passion of our Lord Jesus Christ

according too the order of the storie, compiled by laying the fourre Euangelists toogither.



And vwhen they had sung an hymn, Iesus going out, vvet as he vvas vvoer the broke Cedron intoo mount Oliuet, and his Disciples folovved him. Then sayde hee vntoo them: All you shall suffer offence by mee this night. For it is vwritten, I vvil strike the shepperd, and the sheepe of the flock shall bee scattered. But vwhen I am risen ageyn, I vvil go before you intoo Galilee. And Peter ansvering, sayd vntoo him. Though al be offended by thee, yet vwill I never bee offended. Iesus sayd vntoo him: verely I say vntoo thee, that this night before the Cocke crowe tvlice, thou shalt denye mee thryce. But he sayd more earnestly: No though I should dye vwith thee, yet vwill I not denie thee. In likevise also sayde all his other Disciples. Then came Iesus vwith them intoo a tovne that is called Gethsemany, vwhere vwas a garden, intoo vwhich he entred and

bis

6
14 15

Good Fryday.

his disciples with him. And Iudas the traytor knew the place, bycause Iesus had oftentimes resorted thyther with his Disciples. Then Iesus sayde vnto them : Syt yee here, while I goe and pray yonder. And taking with him Peter, Iames, and Iohn the two sonnes of Zebedee, hee began too be abashed and too bee heauy, and too bee greeuously vexed. And hee sayde too them : my soule is heauie euен vntoo deathe. Tarry yee heere and watche with me, and pray that yee fall not into temptation. And he went from them as it were a stones cast, and kneeling downe fell flat too the ground vpon his face, and prayed that if it were possible that houre might passe from him: saying : Abba father, All things are possible too thee. Let this cup passe from mee . Neuerthelesse not as I will, but as thou wilst. And he came to his Disciples, and finding them a sleepe, sayd vnto Peter: Simon art thou a slepe? Couldest thou not do so much as watch one houre with mee: Awake yee and praye, that yee enter not intoo temptation: Verely the spirit is ready, but the fleshe is weake. Ageine hee went away the second time, and prayed saying: Father, if this cup can not passe from mee, but that I must needes drinke of it, thy will bee doone. And returning, hee found them ageine asleepe. For their eyes were heauie, and they wist not what to answere. Then leauing them, hee went his way ageine, and prayed the thirde tyme the same woords, saying: If thou wilst, thou canst remoue this cup from me: Neuerthelesse, thy will bee doone, and not myne.

And there appeered to him an Angell from heauen that comforted hym. And being striken wyth sorowe, hee prayed very long : and his swet was as droppes of blud , tricklyng downe vpon the grounde. And when hee was risen vp from his prayers, and was come ageyne too his Disciples , he found them a sleepe for very pensiuenesse : And hee said vntoo thes: Sleepe yee from hencetorth, and take your rest. VVhy sleepe yee? it is ynough: Beholde , the houre is at hande, and the Sonne of man is deliuered intoo the handes of sinners. Vp lct

let vs go : he is at hand that betrayeth mee. But pray yee least
yee enter intoo temptation.

And by and by, while he was yet speaking, Beholde, Iudas
one of the twelue, hauyng taken a band of men, and officers
of the high Preestes, and the Phariseys, and the elders, and the
Scribes, with a greate company folowing him came thither
with lanternes and torches, with syvoords and clubs. Now
this traitour had giuen them a common watch woord, saying :
VVhomsoeuer I kisse,hee it is:Lay hands ypon him, & cary
him away warely. Iesus therfore knowing al things that should
happen vnto himself, went foorth, & said. VVhom seeke yee?
They answered vnto him, Iesus of Nazareth : Iesus sayd vn-
to them : I am hee. And Iudas that betrayed him stood amōg
them. As soone therfore as he had sayd to them, I am he, they
went backe, and fell downe too the ground. Then asked hee
them ageyn, whom seke yee? And they sayd, Iesus of Nazareth.
Iesus answered, I haue told you that I am hee. Therefore if yee
seeke mee, let these men goe their ways, that the woord might
be fulfilled which he hadde spoken: Of them whom thou hast
giuen mee, I haue lost none. And Iudas stopt out vntoo Iesus
too kisse him: and coming foorthwith vntoo him, sayd: Haile
maister, & kissed him. And Iesus sayd vnto him: Frend, wher-
fore comest thou? Iudas, betrayest thou the son of man with a
kisse? The came they too Iesus, & layd hāds vpon him, & toke
him. And they that were about him seeing what was toward,
said vntoo him: Sir, shal we strike with the swerd? Simon Peter
therfore hauing a swerd, drew it and sinote the seruant of the
high preest, & cut off his right eare. And the seruāts name was
Malchus. And Iesus answering, sayd : Giue me leue thus farre
foorth. And he sayd vntoo Peter: Put vp thy swoerd intoo the
scaberd. For al that take the swerd in hād, shall perish with the
swoord. Dost thou not think that I can now pray too my fa-
ther, & he will giue mee mo than twelue legiōs of angels? Shall
I not drinke of the cuppe, whiche my father hathe giuen mee?
How then shal the scriptures be fulfilled, for so it must needes

come

6
14 15

Good Fryday.

come too passe. And as soone as he had touched the seruaunts eare, he made him whole. And in the same houre Iesus sayde vntoo them that were come too take hym, namely too the cheef preests and the officers of the temple, and the elders: Yee come out vntoo mee with swordes and clubbes, as it were too take some theefe. I satte dayly among you, teaching in the temple, and ye stretched out no hand agaynst mee. But thys is your very houre, and the power of darknesse, that the scripturs may bee fulfilled. And all this was doone that the writings of the Prophetes might bee fulfilled. Then all his disciples forsaking him, fled. And a certaine yong man folowed him being naked, sauing a sheete cast about him, and the yong men caught hold of him. But he leauing his sheet behind him, fled away naked from them.

The band of men therefore, and the petycaptaine, and the officers of the Iewes tooke Iesus, and bound him, and led him away too Annas first. Annas was father in law too Cayphas, who was high preest for that yeere. And Cayphas was he that gaue the counsell too the Iewes, that it was expedient that one man shoulde die for the people. And they ledde him too Cayphas the high preest, where all the high Preests, the Scribes, and the elders were assembled. And Simon Peter and that other disciple folowed Iesus aloofe vntoo the Bishops palace. And that other disciple was knowne too the high preest, and entred with Iesus into the Bishops palace. But Peter stode without at the gate. That other disciple therfore whiche was known too the high preest, went out & spake too the wench that kept the doore, and brought in Peter. And the seruants and officers stode warming themselues at a fyre of coles beneath in the middes of the hall, for it was colde. And Peter also was standing with them, and warming himselfe too see the ende. The wench therfore of the high preest, which was the dorekper, beholding Peter warming himselfe by the fire, looked earnestly vpon him, and sayde: Thou also wart wyth Iesus, for thou art art also one of this mans Disciples. But hee
utterly

utterly denied it before them all, saying: VVoman I am not,
I know him not, nor I wote not what thou sayest.

Then the high Preest examined Iesus of his disciples and of his doctrine. Iesus aunswered him: I haue spoken openly vntoo the world. I haue alwayes taught in the Temple and in the Synagoge whereas all the Iewes resorte, and in secrete haue I spokē nothing. VVhy askest thou me? Aske them that herd me what I haue spoken too them. Beholde they knōwe what I haue sayde vntoo them. VVhen he had sayde these woords, one of the officers standing by, gaue Iesus a blowe, saying: Answerest thou the high Preest so? Iesus answered: If I haue spoken euill, beare witnessse of the euill, but if I haue spoken well, why doost thou smytc mee? Annas was he that had sent him bound to Cayphas the hyc preest.

And Simon Peter stood warming him in the porche. And anon after his first deniall, as he went out intoo the porche, the Cocke crew. And an other wenche sawe him, and began ageine too say too them that stood by, this man also was with Iesus of Nazareth, and herevpon they sayd vntoo him: Art not thou also one of his disciples? and another sayd: Thou also art one of them. And he denied it ageine with an othe, saying: Man, I am not, neyther doo I knowe the man. And a while after, about the space almost of an houre, a certeyne other man auouched with them that stood by, saying: Verily thou also art one of them. For thou art both a Galilean, and thy speeche bewrayeth thee. One of the high Preests seruaunts, (the Kinsman of him whose care Peter smote of) sayd vntoo him: Did not I see thee in the gardein with him? Then began he too curse and forsware, I knowe not this man of whom you talke. And immediatly as he was yet speaking, the Cocke crewe ageine. And the Lorde turning him selfe about looked vpon Peter. And Peter remembred the woordes of the Lorde Iesus, whoo had sayd vntoo him, before the Cocke crowe twise, thou shalt deny mee thryce. And he went out of the gate and wept bitterly.

P.j.

And

14 15 6

Good Fryday.

And the cheefe preests and elders, and the whole counsell sought false witnesse ageynst Iesus, that they might put him too death, and they coulde not bring it too pasle, no not when many false witnesses came in, for their allegations were not sufficient. At the last there came two false witnesses, and bare false witness agaynst him, saying. V Ve haue heard him say, I can and will destroy this temple of God that is made with handes, and in three dayes will builde vp another made without hands. And yet were not their witnesses sufficient so. And the cheef preest rising vp in the middes, examined Iesus, saying: Answerest thou nothing? VVhy do these men beare witnesse against thee? But Iesus helde his peace, and answered nothing at all. Ageine, the high preest asked him and sayde. Art thou that Chryst the sonne of the blissted? I adiure thee by the liuing God, to tell vs whither thou art Christ the sonne of the liuing God: Iesus saide vnto him: Thou hast saide, I am. Neuerthelesse I say vntoo you, hereafter yee shall see the sonne of man sitting on the right hand of power, and cōming in the cloudes of the ayre. Then the cheefe preest rent his garments, saying: he hath blasphemed, what neede wee witnesses any more? Beholde now, yee haue herd his blasphemie, what thinke you by it? And they all condemned him, saying. He is woorthy of death. Then the men that helde Iesus, mocking him did spit in his face, and buffeted him with their fistes. And other fome couering his face, (specially the seruants) clapped him on the face with their hands, saying: Reed vnto vs Christ, who is it that strake thee. And many other things sayde they in scorne ageinst him.

And as soone as morning came, all the high Preests and Scribes, and elders of the people, and the whole counsel assenbled, and laid their heades toogither ageinst Iesus, that they might put him too death. And they led him intoo the confistorie, saying. Art thou the same Chryst? tell vs. And he saide too them: If I shall tell you, yee beleue mee not. And ageine, if I shall aske you any question, you will not answer mee, nor
lct

let mee go. From this time shall the sonne of man be sitting at the right hand of the power of God. And they all sayde vntoo him : art thou then the sonne of God? who sayde : you say that I am. And they sayde : why seeke we for any further witnessse ? For we haue heard it of his owne mouth. And the whole company of them rysing vp, led Iesus bound from Cayphas intoo the common hall, and deliuered him vntoo Pontius Pilate the President. And it was early dayes.

Then Iudas that had betrayed him, seeing that he was condemned, repented him, and brought backe the thirtie peeces of siluer too the cheefe Preests and the elders, saying : I haue sinned in betraying the giltesse bloud. And they answered, what is that too vs? Looke thou too that. And casting down the siluer peeces in the Temple, he went his way and hung him selfe with a halter : and as he hung, hee burst a sunder in the middes and all his bowels fell out. And the cheefe of the Preests taking vp the money, sayde : it is not lawful too put theni intoo the cōmon Treasure, because it is the price of bloud. VVherefore taking counsell vpon the matter, they bought with those peeces of siluer, (whiche were the rewarde of iniquitie) a potters feeld too bury straungers in. And it was knownen too all that dwelt in Hierusalem, in so muche as that feelde was called in their moother tung *Akeldama*, that is to say, the feeld of bloud, euen vntoo this day. Then was fulfilled that whiche was spoken by Jeremy the Prophete, saying : And they tooke thirtie peeces of siluer, the price of him that was soldē, whom they bought of the sonnes of Israel, and gaue the money for a potters feeld, as the Lorde hathe appointed mee. How bee it the Iewes entred not intoo the common Hall, lest they mighte bee defiled, but that they might eat the Passeouer. Pilate therefore went out vntoo them, and sayd : what accusation bring you agaynst this man ? They answercd and sayd vntoo him. If this man were not an offender, wee would not haue deliuered him vntoo thee. Then sayde Pilate vntoo them : Take him yow
P.ij. your

14 15 6

Good Fryday.

your selues, and iudge him according vntoo your owne Lawe.
I hen sayde the Iewes vntoo him : It is not lawfull for vs too
put any man too death . Too the intent the woerde of Iesus
might bee fulfilled , whiche hee had spoken , signifying what
death he should die.

And the cheefe Preestes and elders beganne too accuse him
greeuously, and too lay many things vntoo his charge, saying :
VVee haue taken this man peruerting our nation, and forbidding
too pay Tribute vntoo Cæsar, and affirming him selfe to
bee an anoynted King. Then Pilate went ageine intoo the cō-
mon Hall, and calling Iesus examined him, saying : Arte thou
that King of the Iewes ? Iesus standing before him, answered.
Speakest thou this of thy selfe , or haue others tolde it thee of
mee ? Pilate answered : Am I a lewe ? Thine owne nation and
thy cheefe Preests haue deliuered thee too mee, what hast thou
doone ?

Iesus answered . My kingdome is not of this worlde . If
my kingdome were of this worlde, verely my seruants woulde
fight for mee; that I should not be deliuered too the Iewes. But
now is not my kingdome from hence. Pilate therfore sayd vntoo
him. Art thou then a King ? Iesus answered : Thou sayest,
I am a King. Too this intent was I borne, and for this purpose
came I intoo the worlde , that I may beare witnesse vntoo the
trueth. Pilate sayde vntoo him : what is trueth ? And when he
had sayde this, he came foorth ageine too the Iewes, and sayde
vntoo them : I finde no faulte at all in this man . And when
the cheefe Preestes and elders accused him, hee unanswered no-
thing. And Pilate examining him ageine , sayde : Answerest
thou nothing ? Beholde, Howe many matters they lay vntoo
thy charge, hearest thou not ? And he answered him not too
any woerde, in so muche as the Presidente woondered verye
sore . But they became more fierce against him, saying : Hee
hathe stirred the people , teaching throughe all Iewrie, be-
ginning at Galilee euen vntoo this place. VVhen Pilate herde
speaking of Galilee , hee demaunded of him whither hee were
a man

a man of Galilee. And as soone as he knew that he perteyned
too Herods iurisdiction, he sent him vntoo Herode, who also
was at that time at Hierusalem.

When Herode saw Iesus, he was exceeding glad: for he had
bin desirous of a long time too see him, because he had hard
muche of him, and he hoped he shuld haue sene some miracle
wrought by him. And he asked him many questions. But he
made him none answere. Also the cheefe Preestes and Scribes
stood laying sharply to his charge. And Herode with his men
of warre despised him. And when he had mocked him, he put
a white garment vpon him, & sent him back again to Pilate.
And Pilate & Herod were made frends among thē selues the
same day: for before that time there was grudge betwixt thē.

Then Pilate calling togither the cheefe Preestes & the Ma-
gistrates and the people, sayd vntoo them. Yee haue brought
this man vnto mee as a peruerter of the people, and beholde
in examining him before you, I find no fault in this man cō-
cerning those things that you accuse him of, no nor Herode.
For I sent you ouer too him, and behold nothing woorthy of
death is doone vnto him. I wil therfore chastise him, and let
him go.

Now at that feast it was of custome, that the presidēt must
let loose to the people, some one prisoner, whom soever they
would demaund. Now he had at that time in prison a noto-
rious fellowe, namely a murtherer, that was called Barrabas,
who with other fellowes of his faction, was cast into prison,
for cōmitting murther in a tumult whiche he had rayfed in a
certen citie. And the people crying out with one voice whol-
lye together, began to aske importunately that he should doo
as hee had alwayes doone vnto them. Therefore as they were
clustered togither, Pylate answered vnto them. Yee haue a
custome that I should let one loose vnto you at Easter: there-
fore whither wil you that I let go vnto you Barrabas, or Iesus
that king of the lewes whiche is called Christe? For he knewe
that the cheefe Preestes had deliuered him for enuie. Now as

P. iiiij. he was

14 15

Good Friday.

he was sitting in the place of iudgement, his wife sent vnto him, saying : Haue thou nothing too doo with that righteous man, for I haue suffered many things for him this night in my sleep. But the cheefe of the preests & the elders stirred the people, persuading them too desire too haue Barrabas let loose to them, & too haue Iesus put too death. The president answering, sayd vntoo them: which of the two wil yee that I let loose vntoo you? And all the whole multitude cried out toogither, saying : Away with this man and let looce too vs Barrabas. And Pilate spake too them agen, and being desirous too haue let go Iesus, sayd : What wil ye then that I doo vntoo Iesus whome you call King of the Iewes? And they all cryed ageine: crucifie him, crucifie him. Thē sayd he too them the third time. VVhat euil hath he doone? I finde no fault in him worthy death. I will therefore chastise him and let him go. But they cried out the more, saying: Let him bee crucified. And they cryed importunately vpon him, requiring that he might bee crucified. And the noyse of them and of the high Preests preuyled.

Then Pilate tooke Iesus and whipped him. And the presidents men of warre caryed him away into the Palace, whiche is the Counsel house, and called vntoo him all their band, and vnclothing him, put vpon him a purple garment: and platting a crowne of thorne, set it vpon his head, and gaue him a reede in his right hande, and bowing their knees before him, began to salute him in mockage, saying : Hayle king of the lewes. And they buffeted him. And when they had beespittied him, they tooke the Reede and smote him on the head, and kneeling downe woorshipped him.

Pilate therfore went foorth ageine, and sayd vntoo them. Beholde I bring him out vntoo you, that you may knowe I finde no cause in him. Iesus therefore went foorth wearing a crowne of thorne and a robe of purple. And Pylate sayde too thē: Beholde the man. VVhen the high preests and officers saw him, they cried out, saying: crucifie him, crucifie him.

Pilate

Pilate sayd vntoo them. Take you him, and crucifie him. For I finde no cause in him. The lewes answered him: we haue a law, and according too our lawe he ought too die, bicause he hath made him self the sonne of God. VVhen Pilate had heard this saying, he was more afryd. And he entred againe intoo the common Hall, and sayd vnto Iesus. From whence art thou? But Iesus made him none ansyvere. Then sayde Pilate too him: speakest thou not too mee? Knovvest thou not that I haue power to crucifie thee, and that I haue power too let thee go. Iesus ansyvered: Thou shouldest not haue any povver against mee, vnlesse it were giuen thee from aboue. Therefore he that deliuered mee vntoo thee hath the greater sinne. From that time foorth, sought Pilate to acquit him. But the Iewes cryed out, saying: If thou quit him, thou art not Cæsars freend. For vvhoo so euer maketh him selfe a King, is agaist Cæsar.

VVhen Pilate herd that vvoord, he brōught Iesus foorth and sate dovn too giue iudgement in a place whiche is cal- led *Lithostrotos*, and in Hebrew *Gabbata*. And it was about the sixt hour of the day of the preparation of the passeouer. And he sayd to the Iewes: Behold your king. And they cried away with him, away with him, crucifie him. Pilate sayd vntoo them. Shall I crucifie your King? The high Preestes an- swered, we haue no King but Cæsar. Then Pilate seeing hee auayled nothing, but that the noyse encreased more, willing too satisfie the people, adiudged him too bee dealt with ac- cording too their demaunde. And taking water hee washed his hands before the people, saying; I am giltlesse of the blud of this righteous person. Looke you too it. And all the peo- ple answering, sayd: his bloud be vpon vs and vpon our children.

And he let loose Barrabas vntoo them, whoo for insur- rection & murder had bin cast in prison according to their demaund. And hauing whipped and mocked Iesus, he deli-

P. iiiij. uered

6
14 15

Good Friday.

uered him intoo their hands too be crucified.

The souldyers taking Iesus, put of his purple garment, and put vpon him his owne garments, and led him away bearing his owne crosse to be crucified. And as they were going out, they found one passing by, a man of Cyrene, named Simon, coming from his ground, the father of Rufus & Alexander. Him they layde holde vpon, and compelled him to take vp his crosse. And they layd the crosse vpon him, that hee might carye it after Iesus. And there followed him a greate multitude of people, and women, that wept and bewayled him. Iesus turning him to the women, sayd vnto them. Yee daughters of Hierusalem, weepe not for mee, but weepe for youre selues, and for your children. For behold, the dayes shal come, in which they shall say: blessed be the barreyn, and the wombes that haue borne no children, and the brests that haue not giuen suck. Then shal they begin too say too the mountayns fall vpon vs: and to the hilles, couer vs. For if they doo these things in a greene tree, what shall bee doone in the withered? And there were two other also led with him, that were offenders, to be put to death.

And they led him to a place whiche in Hebrewe is called Golgatha, whiche is by interpretation a place of dead mens skulles. And there they gaue him eyzle or mairrhe wine mixt with gall, too drinke. And when he had tasted of it hee would not drinke.

And they crucified him in Golgatha, and with him twoo theeuers: one on his right hand, and another on his left, and Iesus in the midst. And the scripture was fulfilled whiche saith, and he was accounted among the wicked. And it was the third houre when they crucified him. And Iesus sayd: Father forgive them, for they knowe not what they doo.

Moreover, Pylate wrate a title coteyning the cause of his death, and they set it vpon the crosse ouer the head of Iesus: the wryting was this: Iesus of Nazareth kinge of the Iewes. This title did many of the Iewes read, bicause the place where

Iesus

Good Friday. 117

Iesus was crucified was neere vnto the Citiie. And it was written in Hebrue, Greek and Latin letters. Then sayd the highe Preestes of the Iewes vnto Pylate: write not king of the Iewes but that hee sayde: I am king of the Iewes. Pylate answered: That whiche I haue written, I haue written.

Then when the souldiers had crucified Iesus, they took his garments, and made foure peeces, vnto euery souldier a pece, and his cote also. But this cote of his was without seam, wouē from the top throughout. Therefore they sayd among them selues: Let vs not cut it, but let vs cast lots for it whose it shal be: that the scripture might bee fulfilled whiche was written by the Prophete, saying. They parted my raymente among the, and vpon my cote did they cast lots. And they late down and watched him there. And the souldiers verelye did these things, and the people stood looking on.

Also neer vntoo the Crosse stood the mother of Iesus, and his mothers sister, Mary the wife of Cleophas, & Mary Magdalene. Therefore when Iesus saw his mother, and the disciple whom he loued standing by, he sayde to his mother, woman beholde thy sonne. And afterward he sayde to his disciple, beholde thy mother. And from that houre the disciple took hir for his owne.

And those that passed by, rayled vpon him, wagging their heades, and saying: VVoe bee to thee that destroyest the temple, and buyldest it vp again in three dayes. Saeu thy selfe. If thou be the sonne of God come down from the crosse. Likewise the highe Preestes iesting among them selues, with the Scribes & the elders, and the people sayd: he hath sauied others but him selfe hee cannot sauie. If this be Christe King of Iraell, the beloued of God, let him sauie him selfe, and let him come downe from the crosse out of hand, that wee may see and beleue him. Hee trusted in GOD, let him deliuere him now if he wil haue him: for he sayd, I am the sonne of God. The same thing also did the theeuies that were crucified with him cast him in the teeth with, rayling vpon him. The Soul-

P.v. diers

6
14 15

Good Friday.

diers also coming vnto him, mocked him: and offering him vineger, sayd vntoo him: If thou be that King of the Iewes, sauē thy selfe. And one of the offēders that hung by him rai- led vpon him, saying. If thou bee Christe, sauē thy selfe and vs. The other aunswering, rebuked him, saying: Doost not thou feare God neither, seeing that thou art condemned as wel as wee? And wee surely are condemned iustly, for wee receiuē according too our deeds, but this man hath doone none euill. And he sayd too Iesus. Lord remember me when thou comest intoo thy kingdome. And Iesus sayd to him: Verely I say vntoo thee, this day shalt thou bee with mee in Paradise.

From the sixth hour there fel dārknesse vpon the whole earth, vntoo the ninthe hour, and the Sunne was darkened. And about the ninthe hour Iesus cryed with a loud voyce, saying: *Eli, Eli, Lamazabathani.* which if a man interpret it, is. O God my God why hast thou forsaken me? Some of the standers by, when they hard him say so, sayd: Beholde he calleth for Elias. And Iesus knowing that as thē all things were finished, too the intent the scripture might be fulfilled, said, I thirst. There was set by a vessel ful of vineger, and by and by one of them running too it, took a spundge, and filling it with vineger and Hysope, put it vpon a Reed, and put it to his mouth that he should drinke, and with the rest sayd. Let him alone, let vs see if Helias wil come and take him downe. Therefore when Iesus had taken the vineger, he sayd: it is finished. And he cryed againe with a loude voyce, saying: Father, intoo thy handes I commit my spirite. And assoone as he had spoken these woords, hee bowed downe his head and gaue vp the ghoste.

And behold, the veile of the Temple rent a sunder in the middes from the top too the ground, and the earth shooke, and the stones clae a sunder, & the graues opened, and many bodies of the Saincts that had slept arose, and going out of their graues, after his resurrection came into the holy Ci-
tic

tie, and appereed vntoo many.

And the Capteine that stood ouer againt him, and those that were with him watching Iesus, seeing that he had giuen vp the ghost with suchē a cry, & seeing the earthquake, and the things that had bin done, were sore afraid, and glorifyed God, saying. Of a truthe this was a righteous man and the sonne of God. And all the company of thē that were come toogither too behold these thingē, and had seene what hapened, returned knocking them selues on the brestes.

There stooede all his acquaintance a farre of & many wo-
men that had folowed him from Galilee, beholding these
things. Among whom was Mary Magdalene, & Mary the
moother of Iames the lesse and of Ioses, and Salome the mo-
ther of Zebedies sonnes, whiche women had folowed him al
the while he was in Galilee, and had ministred vntoo him, &
many other moe, that had come vp with him from Galilee
too Hierusalem.

The Iewes therefore because it was the preparation of the
passeouer, too the intent the bodies should not remaine vp-
on the crosse on the Saboth day (for that Saboth was a hie
day) desired Pilate that their legges might bee broken, and
they taken downe. The Souldiers therefore came, and brake
the legs of the first, and of the other that was crucified with
him. But when they came to Iesus, & saw him already dead,
they brake not his legs, but one of the Souldiers thrust him
intoo the side with a speare, and by and by issued out bloud
and water. And he that saw it bare witnesse of it, and his wit-
nesse is true. And he knoweth that he sayth truthe, to the in-
tent that you also may beleue. For these things were doone
that the Scripture might bee fulfilled, yee shall not break a
bone of him. And ageine another Scripture sayth: They shal
see him whom they haue perced.

After this, when euening came, because it was the Easter
even which goeth before the Saboth, there came one Ioseph
of Arimathaea, borne in Arimathaea a Cittie of the Iewes,
a riche

6
14 15

Good Friday.

a riche man, and a Counselloure, and a good and iust man, who had not consented to the deuise and deed of them. For he also was one of them that loked for the kingdome of god. For he was also a disciple of Iesus, but priuily for feare of the Lewes. He taking courage to him, went in vnto Pylate, and besought him that he might take down the body of Iesus. And Pylate wondered that hee was already deade, and sending for the Captain, enquired of him whither he were already deade or no. And when he knewe the matter by the Centurion, he gaue the body of Iesus vnto Ioseph, commaunding it to bee deliuered vnto him. And Ioseph bought a sheete. Thyther came also Nichodemus that had come before vntoo Iesus by night, bringing with him of Myrrhe and Aloes mingled together about an hundred pound weight. So they took downe the bodye of Iesus, and lapped it in a cleane sheete, and wrapped him in linnen with spices, as the maner of the Lewes is to bury. There was in the same place where hee was crucified, a gardine, and in the gardine a newe Tumbe of Iosephs, which he had hewen out of a stone, wherin as yet had never man bin layd. Therefore because it was the Easter euyn of the lewes, & that the sabbath day drew nere, they laid Iesus in it, because the tumb was nere at hand, & rolling a great stone to the mouth of the graue, they went their wayes. And there were presente Mary Magdalene, and Mary Ioses, sitting against the tumb, and other women, which also were come with Iesus from Galilee, beholding where and how his body was bestowed. And when they came home, they prepared spices and oyntments, and rested the Saboth day according to the comaundement. But the next day that foloweth the preparation of the passe ouer, the high Preestes and Phariseys came togither vnto Pylate, saying: Sir, wee remember that this deceyuer while hee was aliue, sayd: After three dayes I will ryse agayne: Therefore commaund the Tumbe to be garded vntil the third day, leaste peraduenture his Disciples doe come and steale him awaye, and say vnto the people, Hee is risen from the deade,

and

and the last error shall be worse than the first . Pylate sayde vntoo them : Yee haue a wachte, go and make it as sure as yee can. Then they went their wayes, and garded the Tumbe, sealing the stone, and setting watchmen about it, too keep it.

26 of March 1565. Expositione of the text. LXXX. The exposition of the text.

Ezasmuche as no woorke is more wonderfull than the work of our redemption, which is the passion and death of our Lorde Iesus Chryste, according to that saying of Peter in the firste chapter of his first Epistle : Ye are not redemed with transitorie things, as Golde & siluer: but wth the precious blud of the unspotted & undefiled Lamb, namely of Iesus Christ ; It becometh vs, right deir beloued brethren & sistern, to endeuer by al means possible to knowe the storie of this wonderfull work, specially seeing it is betaken vntoo vs in the Articles of our sayth, where we professe our selues to belieue in the sonne of GOD our Lord Iesus Chryst, that suffred vnder Ponce Pilate, was crucified, dead and buryed. And that to the end, that by the knowledge of this storie, sayth might bee stirred vp in vs hy the holy ghost, wherby it may come to passe, that the frute of this wonderfull work may extend vntoo vs.

How bee it, to the intente I maye the more distinctly and plainly speake of this wonderfull woorke, I will devide the whole doctrine of the Lords passion into thre places or articles : whiche are these.

- 1 How many sundry wayes our Lord suffred.
- 2 The estimation and frute of our Lords passion.
- 3 The godly and helthful meditation of our Lords passid.

G Of the first. Then

B^tcause wee haue sinned bothe in bodye and soule, and that satisfaction must needs haue bin made for bothe: our Lord Iesns Chryste suffered bothe in soule and bodie, Therefore I wil

14 15 6

Good Fryday.

I wil speak of his suffring in bothe, namely of the soule and body of our Lord.

¶ 26. 38

That he suffred in soule, hee himselfe witnesseth bothe in speche and in outward appearance. In speche, when hee saith: *My soule is heauie euен unto death: and vpon the Crosse:* *My God, my God, why hast thou forsaken me? Herunto also dooth pertaine the propheetie of Dauid concerning Chryste: The sorowes of Hell haue compassed me aboue: that is to say, I was striken with exceeding greate sorowes. Hee testifieth his sorowe in outward appearance at the graue of Lazarus. John the xi, and in the garden. At the graue, when hee thought vpon the Deuilles tirannie ouer mankinde, and the miserie of mankinde. For all the sorowes of minde, that Chryste endured by the space of thre and thirtie yeres vnto his death, are part of the passion which the sonne of God suffered. In the garden hee sheweth, that the heauynesse of his minde was exceeding greate, when for the bitternesse of sorowe he sweat droppes of bloud. It is a naturall thing for a man to weep, and sometime to sweat in excelle of sorowe at the hearing of some diuine euill: but never was any man found yet, that sweat bloud for sorowe: for no man is able to sustaine so great sorowe.*

If yee demaund the causes of this exceeding great sorow: yee shall understand that it is not one cause, but many: whereof the chefe are these.

First the thinking vpon the tirannie ouer mankinde, and the exceeding great miserie wherwith all men were oppresed for falling from God.

Secondly, the thinking vpon Gods wrath, whiche it behoued him to sustaine for our sinnes whiche hee tooke vpon hym selfe. For all bee it that he were cleere from all sinne: yet tooke hee vpon hym the gytle of the synnes of all the whole world. Wherevpon John sayeth: The Lamb of GOD taketh awaye (that is to say, beareth in his bodie) the sinnes of the world. The sonne of God therfore did in very dede feel the

forsake now
breast.

the wrath of his father. Which feeling stirred up so great sorow in his most holy soule, that he swet blud.

Thirdly, y thinking upon the punishment which he for saw he shold shortly the next day following suffer in his most holy body, and the reprochfulnesse that he shold bee put vnto.

Fourthly, the thinking upon y unthankfulness of y most part of the world. For he for saw it shold come to passe, that many wise men, many me of power, & divers others, shoulde take scorn of this his punishment which he shold sustein to redeme them, yea & that they shoulde persecute him & his. He for saw also, y the gretest part of thē y bare y name of christians, shoud through their own wickednesse, vngraziously depriue thselues of this his benefit. Which four causes procured most bitter sorow in y hart of christ. Upō this our lordes sorow must we also thinkie, y we may bee stirred up to sayth & godlinesse, least wee perish with y thanklesse world.

Let this suffice b̄e spokē too bee spoken concerning the vexation of Chrysts soule. Now wil I speake of the punishment of his body. For although that the vexation of his body began in the Dr stall, whē ther was no rōme for our lordes mother in the Inne; and afterward whē at the eight day of his birth, he was let blud in circumcising: and so forth vnto the time that he was made a sacrifice for vs upon the alter of y crosse: yet notwithstanding I will at this time intreate but of that punishment which he endured last of all. And although that by the storie which I haue alredy recited, a man may easily understande how sundry wayes our Lorde was afflicted in his most holy body: neuerthelesse I will gather into a short sume, that which is dispersed at large in the story, & diuide it according to the state of the places, in whiche he was punished. The places are these: The gardin, the house of Caiphas, the consistorie of the preists, the house of Herod, the common hall, and Golgata, that is to say, the place without the Citie, where offenders were wont to bee put to execution.

Whai suffered he in the Gardin? He was betraied with a knisse;

*when he was to
shamed to o
amongst bea
Dore is 52
on, wher he th
y most bea
in the m
ce in y stak*

14 15 6

Good Fryday.

a kisse: the souldiers layde hands vpon him: hee was appre-
hended and piniond: he was led away like a thēese & a mur-
therer: and there also all his disciples forsoke him.

2 What suffered he in the house of Tayphas? He was mo-
ked with false witnessses: he was rayled vpon beyond mea-
sure: and he catched a blowe of the preest's seruaunt.

3 What suffered he in the consistorie of the Preests? He
was charged with false witnessses, he was scoffed at, he was
spit in the face, he was buffeted, he was striken blindfēld,
and bidden gelle who strake him.

4 What suffered he in Herods house? He was scorned by the
tyrant and all his whole court: and in token of vtter con-
tempt, Herod clothed Iesus in a faire garment, and sent him
backe agen vnto Pylate.

5 What suffered hee in the common hall? There is he ac-
cused: false witnessses are brought in ageinst him: he is de-
maunded too bee crucified: for more despite, Pylates men of
warre put a purple garment vpon him: A crown of thorne
is set vpon his head: a reede is giuen him in his right hand:
and in crouching & kneling vnto him, he is scoffed at with
this taunt. Hayle king of Jewes: they spit in his face: they
buffeted him: his most holy head was strike with cudgels:
and in þ end (at the request of the preest & the whole people)
he was condemned to the crosse, a most vile kind of death.

6 What suffered he after his condemnation? There is laide
vpon his shoulders, the tymber of the crosse wherevpon he
should bee nayled: hee is crucified betwene two theueues, to
the intent he should bee deemed the wickedest of them al: as
he hangeth on the crosse there is giuen him vineger and gall
to drinke: and at length in these most greuous torments, he
dieth. Hēereby it appereth how bitter punishment the sonne
of God our Lorde Iesus Chryſt endured.

But of what things shall the greuousnesse of his punish-
ment put vs in minde? Sure of many things, and specially
of foure. *Whiche fourme malefactours of these
tayles.*

Fox

For first is scene the greatnessse of Gods wrath agynst sinne. For our sinne had so prouoked the wrath of God, that it would not bee pacified but by the sonne of god, who taking mans nature vpon him, supplyeth our come, and satisfieth Gods justice.

Secondly heere is scene the filthinesse of sinne. For according to the qualitie of the misdeede, doo the punishments also varie. A traytour is punished vpon the whelle: a theef on the galowes, a murtherer with the sworde: and a childe of fending, with a rod. But the sonne of God suffered a molte shamefull death, and a death that was accursed in Gods law. By which thing is signified, howe abominable sinne is in *even y eath
of s rofe*

Thirdly is scene the humbling of Gods sonne, who was abased beneath all creatures: by whiche humbling of himselfe he testifieth his loue towards mankinde, for the redeming of whom he abode so great things. —

Fourthly, is scene the horrible and vnapeasable hatred of the Jewes against the Sauior that was sent vnto them. And although nothing is heere done more than God had determined shold bee done: (For Chrysts Passion was long time before prefigured and foretold by the holy Prophets of God, as Peter sayth in y first Chapter of the first Epistle) yet notwithstanding the Jewes did not this thing to the intent to obey or accomplyshe the purpose of God, but to satisfie their owne hatred. For the nature of the world is such, that if any man rebuke the wickednesse thereof any thing sharply, it seekes too rid them out of the way, to the intent it may sinne the more licentiously. Let this briske saying suffice for the first part.

¶ Of the second.

WE haue scene of what sort Chrysts passion was: now concerning that which I haue promised in the seconde place, I will shew what estimation Chrysts passion is of before God, and what frute groweth therof.

D.j.

What

14 15 6

Good Friday.

What estimation then is it of before God? The passion of our Lord Jesus Christ is the sacrifice propiciatorie, wher in the euerlasting sonne of God becomming man, and being appoynted by God too bee the euerlasting preest, offered himselfe by the euerlasting spirite too the euerlasting father, that by this his oblation, he might pacifie Gods wrath, and make amends for the fault and punishment of mankind, to the intent that all which beleue or shall beleue in him, might by him bee sanctified vnto eternal life, according too that saying of John in his. rvy. chapter : for these do I sanctifie my self. Herby is manifested how great is the estimatiō of our Lordes passion, and what frute redoundeth thereof too vs men, vpon condition that we rest vpon Chryſt by lyuely Fayth. Chryſt beeing ordeined mediator betweene vs and God, doth by his sacrifice (that is too say, by his death and passion) pacifie Gods wrath, & he himselfe being the preest, offreth himselfe vp too God: and that is too the intent too deliuer vs from deserued damnation. Wee see therfore that ther be ffe things in this sacrifice. First the preest is Chryſte himselfe. 2. The sacrifice or thing that is offered vp, is the Preſt himselfe. 3. God is he to whom this sacrifice is offred vp. 4. The worlde is it for which this oblation is made. 5. The bargain & couenant is, that this oblatiō turneth too the welfare of the faithfull only.

But howe can it come too passe, that the death of Chryſte alone shoulde make sufficient and full amends for the sinnes of the whole worlde? Beholde the Lambe of God (sayth John) which taketh away the sinnes of the world. For of the vndividable and unspeakable union of the Godhead and manhood in one person, groweth the worthinesse, estimation, and endlesse merite of all the woorkeſ and passions of Chryſte. Therfore when it is sayd, The sonne of man hath redemeed vs by the desert of his passion: a woorke of inestimable price and incomparable value is named, bycause the same sonne of man that hath suffered, is also God,

Also

Good Fryday.

122

Also the death of the Sonne of man is a satisfaction, because it is the death of such a man as is God. The obedience of the Sonne of man is our righteousness, because it is the obedience of a man that is GOD. So the sonne of man forgiueth sinnes because hee is God. The fleshe of Chryst is the food of life, because it is the flesh of a man that is God. And although the Godhead in Chryst suffered not, but his manhood only as sayth Peter: Chryst suffered in the fleshe: yet his passion extendeth to his whole person. In so muche, that what so euer reproche is done to Chrystes manhood, the same reboundeth to the reproche of his whole person, according to this sentence: they haue crucifyed the Lord of glorie. In consideration wherof, the Churche confesseth the sonne of God to haue suffered, because hee suffered in the manhood which he had taken vpon him.

¶ Of what estimation our Lordes passion is before God, it
is already sayd, and also what is the frute therof in general:
Howbeit now to the intent the frute of oure Lordes passion
may bee seene the better, I wil deuide it into partes. These
therfore are the frutes.

The first is, þ obedience is performed. Phi. 2. He humbled himself, and became obedient even unto the death of þ crosse.

The seconde is, that the Devil is overcome. For this purpose (sayth John) appereſt Chryſt, that he might deſtroy the works of the Devil, according to the firſt promiſe. The wo-
mans ſeede ſhall tread down the Serpents head.

The thirde is, that man is saued from sinne and iustified.
Behold (sayth John) the Lamb of God that taketh away the
sins of the world. Also Rom. 4. He dyed for our sins. 2. Cor. 5.
Him that knew no sin he made sin, that we might bee made
the righteousnesse of GOD in him: that is to say, he made
Chrysste a sacrifice for sinne, that through his righteousness
we might be made righteous before God.

The fourth is, that the Jewes and Gentiles are made equal, according to that saying. Ephes. 2. For he is our peace

D. y, whichs

Good Friday.

whiche made bothe one and hath broken down the wall that was a stop betwene vs, and hath also put away through his flesh, the cause of hatred (that is to say, the law of commandementes contayned in the law written) to make of twaine one new man in himselfe, so making peace that he might reconcile both vnto God in one body, through his crosse.

The fift is, that death is abolished. *1 Cor. 15*. O Death, I wil be thy death. To be brefe, Chrystes sacrifice is oure redemption. For it is the price payd for vs, wherewith God is pacified, man redeemed, the Devil overcome: yea & all thinges in heauen & earth put vnder one head, which is Chryste. *Ephes. 1*.

¶ Of the third.

The godly & helthfull minding of our Lordes passion may bee brought into sire partes, whiche Christen folk ought to think vpon, not only at this time, but all the time of their whole life. For the godly minding & weyng of these partes, dooth not onely confute those whiche in the Papacie thinke them selues too haue discharged their dutie, if they say ouer so many *Pater nosters* and *Ave maries*, kneeling before Idols, set vp for a superstitious seruice of God: but also wonderfully strengthneth and comforteth the godly. I wil therefore set out the sire partes of this minding.

The first is, that therby wil come to our mind how great the wrath of GOD must needes haue bin for the sinnes of men, which could not bee appeased by the work of any creature, but that of necessitie the onely begotten Sonne of God must die to pacifie Gods wrath, by making this rightful satisfaction for sinne.

The second is, that therby wil come to our remembrance how unmeasurable and unsearchable hath bin the mercie of God the Father, who rather would that his onely begotten Sonne should suffer moste bitter death, than that mankinde whome he had created shoulde perishe. Veraduenture thou mayst surmisse that God coulde haue deliuered mankinde by some

some other meanes. What art thou that wilt teache God what he might haue done: Think thou vpon Gods Justice and mercy logither. For as his mercy moued him to saue: so his iustice moued him to looke for rightfull amends of the wrong. Man sinned: and for so doing he must either perish, or make amens. Powe, man beeing no more but man, could not satisfie Gods Justice: and other than man, none ought to do it. Gods wisedome therfore found through mercie a remedie in this case, which was, that the eternal sonne of God shold become man, by meanes wherof he both was able to satisfie Gods iustice, because he was God: and ought to do it, because he had taken mans nature vpon hym. Thus in Chrysts Passion appeereth mercie to be mixte with iustice, and wisedome hath tempered them both.

The thirde is, that thereby will come to mynde the moste excellent and unspeakable loue of the Sonne of God towards mankinde, who vouchsaued to turne the wrath of his Father to hym selfe, and to abyde so laudelous a Death: and that for his enimies, as Paule beareth witness. Rom. 5.

The fourth is, that thereby will come to minde the true meane whereby the frute of our Lordes Passion may bee applyed to thee, so as it may bee for thy soule health. This applying of it is brought to passe three wayes: by the word, by sayth, and by the Sacrament. By the word, as it were by the hande of GOD, is the benefite of the Lordes passion offered vnto thee, where and as often as the Gospell of Jesus Christ is preached: and the ministers of the word do in Gods steede shewe the frute of our Lordes Passion to all that haere the Gospell. Ageyne, when the benefite of the Lordes Passion is thus offered as it were by the hande of God: it must bee receyued by faith, as it were a certeyn hande of man, the which Fayth the holy Ghost worketh in men that haere the Gospell, and obey it. Furthermore, it is sealed vp with either Sacramente, of Baptism, and of

D.ij. the

14 15

6

Good Fryday.

the Lordes supper, and the strength and vse therof is painted out as it were in tables, like as we heard yesterday. Therfore when thou reherest the Article of thy beliefe concerning the Passion of the Lorde, persuade thy selfe firmly, and belieue most assuredly, that the sonne of G D D suffered death for thee. Which thing if thou do, thou art partaker of the Lordes death, in so muche that all the whole obedience of Chryſt is thy acquitall from sinne, and thy righteousnesſe. But there is a double obedience to bee markeo in Chriſt: his obedience of the Crosse, and his obedience of the lawe, which was his perfect fulfilling of the same. Like as his obedience to the crosse, is our cleaſing from sinne: so his obedience of the law, is imputed to vs for our righteousnesſe. Rom.5.

The fifth is, that when we bee thus made partakers of the Lordes passion through faith: it wil come to our remembrance, what is the lotte of the godly in this lyfe. For like as Chriſt hath suffered, so will he haue the rest of the godly to suffer, that they may bee conformable to the image of the sonne of God. Whereupon Paule in the fift to the Romans sayth: For therfore do we suffer with him, that we may bee glorified togither with him.

The ſixt is, that we ſhal call to minde what thing Chryſte (who hath redemeed vs with his own blud) requireth at our hands. For now ſith we are redemeed by him, we must obey him. What willeth he? First that we ſhould renounce his enimie the diuile. Secodly þ we ſhould flee ſin, that we offend not God ageine wittingly and willingly with our ſinnes. Thirdly that we giue our ſelues to holinesſe and godlinesſe, and that we ſerue him in true feare all the dayes of our life. Which thing if we do, we ſhall obteyne the ende of our fayth, that is, the everlaſting ſaluation of our ſoules. Whiche God the Father graunt vnto vs, through Iesuſ Chryſt our Lorde. Amen.

Of

Easter day. 124

The Storie of the Resurrection of our
Lorde Iesus Christ, compiled by laying together
with the fourre Eaanglists.



Soone as the Sabbath daye was past, Mary Maudelin, and the other Mary, whiche is calld Iacobie, and Salome, and Ioanne, and the other women that were with them, whiche came with Iesus out of Galilee, broughte and made readye sweete odours, that they myghte come and anoynt Iesus. For they had rested the Sabbath daye according too the commaundement.

At euentide of the Sabbath whiche dawneth toward one of the Sabbathes, that is too say, very early in the morning before the breake of the day, while it was yet darke, the firste daye of the weeke, they wente foorth and came too the Tumbe by the Sunne rising, bringing with them the odours whiche they had prepared. And beholde there was a greate earthquake: For an Angell of the Lorde came downe from Heauen, and coming too the Tumbe, rolled the stone from the mouth of it, and satte downe vpon it. And his countenaunce was lyke lyghtening, and his raymente as white as Snowe. And the watchemen for feare of him were astonnied, and became as deade men.

And the women sayde among them selues: VVho shall rolle vs the stone from the mouth of the graue? For it was an exceeding greate one. And when they had looked backe, they sawe the stone was rolled from the graue. And entring intoo the graue, they founde not the bodye of the Lorde Iesus. Mary Magdalene therfore ran too cary tidyngs of these things. And it came too passe, that while the women were amazed in their minde at the matter, bycause they hadde not founde the body of Iesus: Beholde, two men stood by them in bright rayment, and when the women were afayde, and cast downe their countenance

Q.iiij

tenance

14 15 6

Easter day.

tenaunce too the ground, they sayde vntoo them : VVhy seek
yee the lyuing among the deade? Hee is not heere : but is ry-
sen. Remember what he tolde you while he was yet in Galilee,
saying : That it behoued the Sonne of man too bee betrayed
into the handes of sinners, and too bee crucifyed, and too rise
ageyne the thirde day. And they remembred his woordes, and
departing backe from the Tumbe , they afterwarde reported
all these things too the eleuen, and too all the reste. And when
they tolde these things too the Apostles, their woordes seemed
too them too bee doting fooles , and they beleueed them not.
VVhen Mary Magdalen ran away (as it is sayde) shee came
too Simon Peter, and too that other Disciple whom Iesus lo-
ued, and sayde vntoo them : They haue taken away our Lord
out of his graue , and wee knowe not where they haue besto-
wed him. Peter therefore rose vp, and that other Disciple, and
went too the graue. And they ran bothe toogither, and that o-
ther Disciple outran Peter , and came firste too the graue, and
when hee had bowed hym selfe downe, hee sawe the linnen clo-
thes lapped vp, yet wente hee not in. Then came Simon Pe-
ter following him , and entred intoo the graue , and sawe the
lynnen clothes lie , and the napkin that was aboue his heade,
not lying with the linnen clothes , but wrapped toogither in
a place by it selfe. Then wente in also that other Disciple whi-
che came firste too the Sepulchre , and hee sawe and beleueed.
For as yet they knewe not the Scripture that hee sholderyse
ageyne from the deade. The Disciples therefore went ageyne
too their owne home. And Peter maruayled at that which had
happened,

Mary stode without the Sepulchre weeping . And as shee
wept, shee bowed hir selfe intoo the Sepulchre, and sawe twoo
Angelles in white , sitting the one at the heade , and the other
at the feete, where they had layde the body of Iesus. And they
sayde vntoo hir : woman, why weepest thou? Shee sayde vntoo
them : For they haue taken awaie my Lorde, and I wotte not
where they haue layde him. VVhen shee had thus sayde, shee
turned

turned hir selfe backe, and sawe Iesus standing, and knew not that it was Iesus. Iesus sayde vntoo hir. VVoman why weepest thou? whom seekest thou? She supposing he had bin the Gardener, sayde vntoo him: Sir if thou haue borne him hence, tel mee where thou hast layed him, that I may fet him. Iesus sayde vntoo hir: Mary: Shee turned hir selfe and sayde vntoo him: Rabbomi, which is too say, maister. Iesus sayd vntoo hir: touch mee not, for I am not yet ascended too my Father. But go too my brethren, and say vnto them: I ascend too my Father and your Father, too my GOD and your God. This is that Mary Magdalene out of whom Iesus had cast seauen Deuils, to who when hee was rysen, hee shewed him selfe first, in the morning the first day of the weeke. Shee going hir way, tolde the Disciples that had bin with him mourning and weeping that shee had scene the Lorde, and that he had spoken suche things vntoo hir. And when they heard that he was aliue, & was seen of hir, they beleueed it not. And the women entring into the Sepulcre, sawe a yong man at their right hande clothed in a long white garment, and they were afryde. For it was an Angel of the Lorde. And hee sayde vntoo them: Bee not afayed, for I knowe that yee seeke Iesus that was crucified: hee is not here: hee is risen as hee said: come and see the place where the Lord was put, and go quickly and tell his Disciples that hee is risen from death. And beholde hee wil go before you into Galilee, there yee shall see him. Loe I haue tolde you. And they departing quicklye from the Tumbe, wente their wayes with feare and great ioy, and ran to bring his Disciples woord. And they trembled and were amazed, and tolde no body anye whit of it, for they were afrayed. And as they wente too beare woerde of it too his Disciples, beholde Iesus met them, saying: All haile. And they came and hilde him by the feete and woorshipped him. Then sayde Iesus vntoo them, bee not afryde. Go and tell my brethren, that they go into Galilee, and ther they shall see mee. VVhen they were gone, beholde, some of the keepers came into the Cittie, and shewed vntoo the highe Preestes all

Q.v.

the

6
14 15

Easter day.

the things that were happened. And they gathered them together with the Elders, and tooke counsel, and gaue large money too the Souldeours, saying: say yee that his Disciples came by night, and stole him away while yee slept. And if this come vntoo the Presidents cares, wee will appease him and saue you harmelesse. And they tooke the money and didde as they were taughte. And this saying is noysed among the Iewes vntoo this day.

The exposition of the text.

This feast is the highest of al feasts, wherin is set forth vntoo vs the Article of our Lords resurrection from the dead, & that the third day (according to the Scriptures) who by his glorioius resurrection, as hee was conquerour of death, sinne, and the Devil: so became hee the redeemer of al them that shall not refuse too believe in him. It is a custome in this feast too entreat (out of the storie of the resurrection) concerning the benefit or frute of the same, & of the vse therof: all whiche things this present Gospell conteyneth. It is tolde by the Angel that Chryste is risen. This is the summe of the storie. The women are willed not too bee afayrd. This is the frute of this benefite: and the women seek Chryst rayled from death. By the example of whom is commended vntoo vs, the helthful vse of our Lords resurrection. Wherefore not without cause, Paule wryting too Timothie, sayth: Remember that Jesus Chryste is risen from death. For as the same Apostle saith in the. 10. too the Romains. If thou believe in thy harte that God hath rayled him from death, thou shalt bee saued. How bee it too the intent this Article of oure sayth may be the better confirmed vntoo vs, I wil handle thre places in this sermon, whiche are.

- 1 How many wayes there are too proue the Lords resurrection.
- 2 Why hee arose the third day.
- 3 What is the frute of Chrystes resurrection.

gThe

¶ Of the firste.

By thre kindes of Testimonies is the Lordes Resurrection confirmed. For there are Testimonies that go before, and that go with it, and that come after it: Of which I will speake in order. Christ admonisheth vs in the xxxiiij. of Luke, that we shold aduisedly wryte the testimonies that went before the Lordes Resurrection, where he layth: So is it written, and so ought Christ to haue suffered and risen agen in the third day, and repentance and remission of sinnes to be preached in his name vnto all nations. But where is this written? He himself answereth and saith: In Moses and the prophets & the Psalmes it is written of mee. Therfore in Moses, in the Prophets and in the Psalmes, must we seeke for the Testimonies that go before our Lords resurrection.

In Moses there is a double kinde of Testimoniis concerning the Lordes Resurrection. For it is both foretold in expresse wordes, & shadowed with many figures. The expresse wordes are these: The womans sede shall breake the Serpents head: that is to say, Christ shall ouercome the Devil, which thing could not bee done but by Christs rising ageyn from death. For if Christ had taried stil in his graue, the devil had had the upper hand of Christ. For as long as Christ lay in his graue, Christ had no victorie, that is, he had no triumph. But as soone as our Lorde opened his graue, and came out of it aliue: he shewed him selfe conqueror and triumphher ouer Satan. Herevnto also perteyneth this saying. In thy sede shall all the nations of the earth bee blissted. Now as in death is the curse: so is blissing to bee seen in thy life of Christ. Also it is shadowed with figures in Moses. Adam dying and afterward being raysed ageyne, was a figure of Christe dying and rysing ageyne. For thus layth Augustine, Christes resurrection was prefigurate in our first father Adam, because like as Adam rising after sleepe, knew Eve shapred out of his sede: so Christ rising agen from the dead builded the church out of the wound of his syde. Isaac also being laid vpon

6
14 15

Easter day.

on the altar too bee sacrificed, and yet beyng deliuered by the Angell, was a figure of Chryste offred vp vpon the Crose, and afterward raysed from death by the p̄wer of God. Ioseph being cast into prison, & afterward brought forth vnto high honor, did betoken the death & resurrection of the Lord.

In the Prophets also are both sayings and figures of this Resurrection. Esai.53.chapter. If he giue his soule for sume, he shall see long lalting seide, and the will of the Lord shall prosper in his hand. Daniell telleth openly that Chryst shall bee put to death, and that he shall reigne for euer. D̄seas also sayth, the thirde day he shall quicken vs. Among many other figures are these. Sampson is shut within the Citie and the gates fast locked: And our Lord is closed in the graue fast sealed. Sampson breaking the lockes, and bearing away the gates, escapeth without harme. And Chryste breaking the powers of hell goeth out free. Like as the shippe shoulde haue perished if Jonas had not bin cast out: so shoulde the world perish if Chryst had not suffered. And like as Jonas was in the belly of the fishe thre dayes, and afterward was cast out on lande. So Chryste was thre dayes in the earth, and afterward came forth aline out of his graue.

In the Psalmes also are Testimonies and Figures of Chrystes resurrection. The second Psalme entreateth altogether of the kingdome and p̄rethod of Chryst. The fiftene Psalme: Thou shalt not suffer thy holy one too see corruptiōn. The xxxv. Psalme preacheth the Lordes Passion and resurrection. The Cr. Psalme. He shall drinke of the brooke by the wayes side: therfore shal he lift vp his head. The same David doth shadow the death & resurrection of the Lord. David fleeing so oftentimes, & at length being aduaunced too the kingdom, was a figure of Chrysts abacemēt by death, & of his glorificatiō by rising agein. Such maner of proffes of ȳ lords death & resurrection, there are many in Moises & in the Prophets, and in the Psalmes: but I haue recited but fewe for shorthenesse of time. To the furtherance h̄erof cometh it also þ Chryst

Chryste oftentimes forewarned his Disciples of his death
and resurrection.

Of testimonies that go with it, there be two sorts: namely, erpresse wordes, & signes. In this Gospel the Angel sayth: He is risen, he is not heer. The signe was seen, the graue was emptie, there was an Earthquake: the Lorde shewed him selfe first too Mary Magdalene: afterward to the moze part of the Apostles: and then too ffe hundred brethren: hee is conuersant with his Disciples fortie dayes: and at the ende (in the sight of a great number) he ascended visibly into heauen, from whence (the x. day after his ascencion) he sendeth the holy Ghost according to his promise, whiche holy Ghost conuinceth, Chryst too haue ascended into heauen in ded, as triumper over death and hel.

The testimonies that folowe, are of two sortes also. The preaching of the Apostles whiche is confirmed wyth sundry miracles, & afterward the record of the whole Churche confessing Chryst their Lor and mediator. Besydes these, there bee other signes also. The inward signe, is Chrys spirit in the harte of the beleuvers, whiche testifieth unto them, that Chryste liueth. The outwarde signes are Baptisme, and the Lords supper. For by Baptism is figured Chrys death, buriall, and resurrection, as Paule teacheth the vi. to the Romanes. The Lordes Supper dooth also represente unto vs Chrys resurrection. Hee that beleueth not these testimonies, going before it, with it, and comming after it, shall one day see him comming in the Clouds too be his iudge, whome hee acknowledged not too be his Sauour heer on earth.

¶ Of the second.

Why arose he ageine the third day? Why did he not put it off till the last day, that we myghte haue risen togynher with him? He rose ageine the third day, first too fulfil the Prophecies. For it was tolde before by the Prophet Oseas, and prefigured in Ionas, that he shoulde rise ageine the third day

6
14 15

Easter day.

day. Secondly too make god his owne promises. For he promised his Disciples, that after hee had bin deliuered too the Gentiles, and mocked of them, he should be put too death and rise ageine the third day. And he preuented not the third day, because all men might certeinly know, that hee was dead in ded. Therfore by lying soxtie houres in his graue, he shewed himselfe too haue bin dead in very dede. And why he delayed not his resurrection til the last day, there are right weightie causes ready too be shewed.

The first is, because it was written: Thou shalt not suffer thy holy one too see corruption. For Chrystes body might not rot in the graue. First for that it was made of the bloud of the molte challe virgin by the working of the holy ghost. Secondly, for that as long as hee lived in this wrold, he kept it pure and vndefiled. Therfore had it bin vnmet that suche a body should haue become wormes meat.

The seconde cause why hee delayed not his resurrection, is our hope. For thus sayeth Peter. Blisso bee God the Father of our Lorde Iesus Chryste, for begetting vs ageine too a lively hope, throughe the resurrection of Chryste from the dead.

The third cause is, that hee should be the first of them that rise ageine. For like as Adam was the firste that appereid in mortall body by reason of sinne: so ought Chryste too bee the first that shold appere in immortall body, iustifying vs, and healing our bodies from eternall death.

And although we shal all rise ageine, and that others besides Chryst haue risen ageine: Yet is there exceeding great difference betwene the resurrection of Chryste, and of other men. For first, Chryst rose ageine by his owne power, whiche thing no man coulde ever do, saue onely hee. Secondly the other that were raysed (as the widowes sonne, the ruler of the Synagoggs daughter, and Lazarus, and others) rose too die ageine. But Chryste rose too live for euermore.

Besides

Besides this, Chrysts Resurrection differeth from the Resurrection of other men, in frute and efficacie. For Chryste by his owne power rayseth vp others, which thing was shewed in the Garden where he was buried, and rose agayne at the rising of the Sunne. Lastly Chrysts rising agayne differeth from oures in time also. For as it is already shewed, and as we knowledge in our Creede, Chryst rose agayne the third day: but our Resurrection shall bee delayed till the last day. For then shall appere the euerlasting life and endlesse righteousnesse, which he shall giue to all his, that is to say, to all them that beleue in him. Thus much concerning the second place, why Christ rose agayne the third day, and how his resurrection differeth from oures, that by the Resurrection of Chryst, wee may conceiue lively hope of the euerlasting and incorruptible heritage in heauen.

¶ Of the thirde.

Now remayneth the thirde place concerning the frute of Chrysts Resurrection, which is more plentifull and abundant, than that it may bee exprested by mannes tung: Paule saythe, that by Chryste all things are restored in heauen and in earth. For first, Chryste by coming out of his graue, sheweth himselfe conquerour and triu.npher ouer Death, Hell, and Sathan, and so maketh good the promise vttered concerning him in times past: The seede of the woman, shall treade downe the Serpents head: whiche Prophecie Iohn expounding, sayth: Chryst appiered to destroy the workes of the Deuill. Now bee it, as too vs warde that are men, for whose saluation he came downe from heauen, was made manne, dyed and rose agayne, there are foure sundrye kindes of frutes of Chrysts Resurrection to bee considered. For Chrysts Resurrection is first our Iustification, Secondly, the power whereby sinne is subdued

6
14 15

Easter day.

subdued in vs : thirdly, an example of newnesse of lyfe, & the cause therof: and fourthly, the cause of our resurrection, and a most assured warrant of the same. Of these fourre maner of frutes I will speake in order.

Therefore the first frute of our Lordes resurrection, is the iustification of vs, of which frute Paule speaketh in y fourth too the Romanes, H̄e died for our sinnes, and rose ageine for our iustification. And Daniell in his. ir. Chapter, Iniquitie shal bee taken away, and everlasting righteousnesse shal bee brought in. To the intent this frute may bee the sweter, we must consider of how great value it is. We are borne in sin, and subiect too Gods wrath. Ephes. i. We are all by nature the children of wrath : The reward of sinne is death. Ro. 6. fro this death are we delivered by the resurrection of Christ. For by Christ we are quit from the gilt of sinne, and so consequently from eternall death. H̄erupon commeth that saying in the Apocalips : Blissted and holy is he that hath his part in the first resurrection : for vpon them hath the second death no power, but they shal bee preſts of God & of Chryst, and they shall reigne with him. For as the first death is by Adam : so the first Resurrection is by Chryst. H̄erunto also perteineth this saying : Blissted are they that wash their garmentes in the Lambes blud, that they may haue power in the tree of life, and may enter in at the gates of the Citie.

The second frute of our Lordes Resurrection, is, that it is the power whiche is shed into the belieuers, which maketh them able too rysē from vices unto vertue. This power is bestowed vpon vs in Baptim, and confirmed in the Lordes Supper, so that we bee not behinde hande with our partes. And yet this power is felt in those only, that are borne agen of immortall seede. i. Peter. i.

The thirde frute is the example. For as Paule sayeth: Chryste rose ageine too the intent we might walke in newnesse of lyfe. Those therefore that folowe their owne vices, living wickedly & unclenly, doo testifie by their own doing, y they

They despise Chryste, whose Resurrection is set before vs, as a glasse to see how we ought to leade our life. For they think that Chryst was scourged, crowned with thornes, and shed his blud vpon the altar of the crosse, to the intent that they may giue ouer themselues to all outragiousnesse, tyranny, prude, and lusts: and after this maner (as much as in them lieth) they crucifie the sonne God of new agein. We therfore (who couet not only to be called, but also to be the same that we are called, that is to say, Christians,) must think vpon the mater as it is in dede: namely, that Chryst dyed for the cleensing of such mennes sinnes, as receiue Faith with him and liue in true repentance, by mortifying the old man and quickening the new man. There bee foure euils wherewith men are burthened: ignorance, giltinesse of sinne, vices, and feare of endlesse damnation. Ageinst ignorance, Chryste is vnto vs wisdome: whyle he by his Gospel instruceth vs of his will towards vs. For if we were not instructed concerning his will, by the word of god: our mind shold be wrapped in continual darknesse, which darknesse is put away by the light of the Gospell.

Ageinst the giltinesse of sinne, Chryste is vnto vs rightuousnesse. For his obedience is imputed to vs that beleue, so as now wee may appere in Gods sight, not as sinners, but as righteous persons.

Ageinst the vices and lustes naturally bred in our fleshe, Chryste is vnto vs sanctification, while by the vertue of the Resurrection, he sanctifieth vs through the holy ghost.

Ageinst the feare of endlesse damnation, Chryste is vnto vs redemption. These foure benefites of Chryst, doth Paule ioyne togither in the first Epistle to the Corynthians and the first Chapter, in these words: God hath made Chryste vnto vs, wisdom, rightuousnesse, sanctification, and redemp-
tion. Hee therefore that desireth this highest and vtmost be-
nefite, must spedely passe forth vnto it by the former, as by
steppes. For assone as any man hath learned Chryst, he must

K.J. belieue

6
14 15

The second Holy day

believe in him: when he believeth in him, he must be sanctified with his spirite: that is to say, he must (after the example of Chryſt risen agayne,) lead a new life. After this newe life, shall at lengthe folow full deliuernace in the last iudgement, when he ſhal render vnto euery man according to his deedes. Let this therfore wherof I haue now ſpoken, bee the thirde frute of our Lords Resurrection, namely that we liue a new life after his example. Hereunto tendeth that ſaying of Paule: If ye be risen agayne with Chryſt, ſauoz the things that are aboue.

The fourth frute of the Lords Resurrection is, that it is bothe the caufe, and the warrant of oure Resurrection, by which the ſoules of the dead ſhall be ioyned agayne to theyr bodyes at the ſecond coniunctiōn of Chryſt, when he ſhal come to iudge the quick and the dead. Herevpon Paule. 1. Cor. 15. chapter diſputeth at large, and handleth this poynþ: Christ is riſen from the dead, Ergo, we ſhal riſe agayne alſo. Thes. 4. For if we believe that Chryſt Jesus diſted and is riſen againe, ſo ſhall God alſo reiſe vp with him, thole that are falle a ſleepe through him: And John in the. v. Chapiter. The hour ſhal come in which all that are in their graues ſhal heare his voice and come forþe: They that haue done god, to the Resurrecſtion of life, and they that haue done euill, to the Resurrecſtion of iudgement. Here is mentiōn made of a double reſurrecſtion, that is to wit, of life and of iudgement. The Reſurrecſtion of life, is that which he promiſed to them that haue done well. The Reſurrecſtion of iudgement is that which he threatneth to thole that haue done euill. Hereunto alſo perkeyneth that ſaying of Paule in the tenthē to the Romanes. This is the word of faith which we preach. If thou ſhalt ac‐ knowleſge the Lord Jesus with thy mouthe, and believe in thy hart, that God hath riſen him from the dead, thou ſhalt bee ſaued: that is to ſay, thou ſhal riſe againe to the Reſurrecſtion of life and euerlaſting ſaluation.

And

And these things are b̄eſtly ſpoken concerning the Reſurrec‐
tion of our Loſde, wherby firſt of all is to be conſirmed
our faith, concerning the Article of the Reſurrec‐
tion. Secon‐
dly is to be conuited the errore of the Jewes which denie
Chrystes Reſurrec‐
tion. And ſo ſhall we be putte in minde of
the frute of his Reſurrec‐
tion, that by the ſame we alſo may
in this life riſe from ſinne, and at length in the laſt day, riſe
to the Reſurrec‐
tion of lyfe, through Ieſus Chryst our Loſd,
to whom with the father and the holy ghoſt be honoř, praife
and glorie for euermore. Amen.

The ſecond Holyday in Easter weeke.

The Gospell. Luke. xxiij.

And behold, two of his diſcipliues vuent that ſame daye too a rovne called Emaus, vvhiche vvas fro Ierusalē, about:lx. furlonges: and they talked together of all the thiengs that had happened. And it chaunced vvhyle they commoned together and reasoned, Ieſus himſelfe drevv neere, and vuent vwith them. But their eyes vvere holdē that they ſhould not knowv him. And he ſayde vnto them: vwhat maner of communications are these that yee haue one too an other as ye vvalke, and are ſadde? And the one of them (vvhiches name vvas Cleophas) aunsvered and ſayde vnto him: art thou only a ſtranger in Ierusalem, and haſt not knowvne the thiengs vvhich haue chanced there in theſe dayes? he ſayd vnto them: vwhat thiengs? And they ſayd vnto him of Ieſus of Nazareth, vvhiche vvas a Prophet, mighty in deede and vword before God and all the people: and howv the high preeſts and our rulers deliuereſt him to be condēned to death, and haue crucified him. But vvee truſted that it had bin hee, vvhiche ſhould haue redemeſt Iſrael. And as touching all theſe thiengs, too day is euē the thirde daye that they vvere doone. Yea and certain wyomen alſo of our company made vs aſtonied,

R.ij. vvhich

6
14 15

The second Holy day

vwhich came earely vntoo the Sepulchre and founde not his bodye : and came saying,that they had seene a vision of Angels, vwhich sayd that he vvas aliuē . And certaine of them vvhiche vvere vwith vs, vwent too the Sepulchre, and found it euen so as the vwomen had sayde, but him they savv not. And he sayde vntoo them : O fooles and flowr of hart too beleue all that the Prophettes haue spoken. Ought not Chryste too haue suffred these things, and too enter intoo his glorie ? And he began at Moyses and all the Prophets, and interpreted vntoo them in all Scriptures vwhich vvere vritten of him. And they drevve nigh vntoo the tovne, vvhiche they vwent vntoo. And he made as though he vwould haue gone further. And they constrained him, saying : Abide vwith vs, for it dravveth tovards night, and the day is farre passed : And he vwent in to tary vwith them. And it came to passe as he sate at meate vwith them, he tooke bread and blisſed it, and brake, and gaue to them. And their eyes vvere opened, and they knew him, and he vanished out of their sight. And they sayd betyveene themselues : did not our harts burne vwithin vs vwhile he talked vwith vs by the vvay, and opened too vs the Scriptures ? And they rose vp the same houre and returned too Ierusalem, and founde the eleuen gathered to gether, and them that vvere vwith them, saying : the Lorde is risen in deede, and hath appeared to Simon. And they told vwhat things vvere done in the vvay, and howv they knew him in breaking of bread: and they beleued them not. And it vwas toward euening the same day vwhich vwas one of the Saboth, and the dores vvere shut vwhere the disciples vvere gathered togither for fear of the Ievves.

The exposition of the text.



He summe of this storie is, that Christ y same day y he arose , appereed to two of his discipiles as they were going to Emaus (now this Emaus was a towne almost y.miles off fro Hierusalem, and

and communed with them concerning the Messias. Whome when he had instructed, and made himselfe knowne to their in breaking of bread, he vanished out of their sight. And they beeing certified of his resurrection, returned by and by to Hierusalem, and tolde al that had happened vnto the eleuen disciples. Now to the intent we may the easier understand this story, I wil distribute it into four parts, which are:

- 1 What these two Disciples did before Chryst came vnto them in theyr iourney.
- 2 The talke betwene Chryste and his Disciples in the way.
- 3 What hapned in the house.
- 4 What those Disciples did after the Lorde had instructed them.

These partes haue euery of them their peculiar doctrines and admonishments, which we wil declare in the exposition of eche of them by themselues.

Of the first parte.

Two of them the selfe same day y the Lord rose, went too a towne which was about threé score furlongs of, which make seuen thousand and four hundred paces, that is to wit, about two miles, somewhat vnder or ouer. This was the cause of theyr talke. And as they vvere going, they talked of Chryst. Herby we may lerne two things. First that occasiō of exercising godlinelle is not to be neglected. Secondly whē we haue gotten this occasion, that we must not breake it of, for matter impertinent and trifles. In these disciples we ſee threé things. First a token of godlinelle. Secondly weaknesse of Faith. And thirdly a wonderment at thole things that had happened.

That they talked reuerently concerning Chryste and his doings, it is herby to be presumed, that by this their communication, they allure Chryste vnto them. The weaknesse of their faith apperead, in that albit they had herd

R.ii.

before

6
14 15

The second Holy day

before of the Prophecies concerning Christ: yet were they somewhat slow to belieue perfectly. So the Christen Fayth hath his conception and his tendernesse, which is to bee cherisched with communication of Chryſt, vntil it may grow to some strength. Also they maruelled at thole things that had happened. For nothing is more wonderfull, than for a dead man to come out of his graue alive. This wonderment was mixt with hope and feare, or with beliefe and douting. For like as the fleshly vnderstanding and iudgement of reason prouoked them too dout: so the sparkes of Fayth that was in them, resisted their douting, although very faintly. So commeth it often too passe in christen folkes. On the one side the flesh allailleth and striueth too drawe a man into wanhope. On the other side the spirit letteth himselfe agaist the flesh, sometime more faintly, and sometime more stoutly. Now bee it to the intent the spirit yeld not too the flesh, it is to bee quickened vp with talking of Chryſt, that is too lay by minning and haering the Gospell and other godly exercises. By this example then is confirmed the saying of the Prophet Esay in his foxtie and twoo Chapiter: who speakeſ thus of Chryſt. A bruſed Reed shall he not breake, nor quench ſmo-
king flax, but he ſhall utter iudgement in truthe. These two ſimilitudes teach, howe Chryſt dealeth with thole that bee his, in whom he findeth any ſpark of godlynelle. By the ſimilitude of the bruſed Reed, he meeneth that he will not al togither breake and crush in peces, thole that are halfe broken alreadye: but rather eale them, and beare wyth them, that he may preſerue and encrease whatſoever good is in them. These two Disciples were halfe broken and not farre from a fal, ſo ſore were they tolled with the wind of the flesh. But to the intent they ſhould not fall, Chryſt beareth them vp with his grace. Ageine the metaphor of the ſmoking flar, is taken of matches, which by reaſon of the ſmoke that they ſend forth, do not lightly go out, ſo there be any body by too put too his hand. Cue ſo wher ſo euer there pareth any ſpark

of

of godlynesse, Christe is st freight at hand, and cherisheth and kindleth it, that they may burne more cleerly, according as we see in these twoo Disciples. H̄ere from may we drawe most excellent comfort. Although we weake men doo stragger and halt, although we be already bruised and disoynted: yet doth not he by and by cast vs away as utterly vnp̄fittable: but beareth with vs a long time, vntill he haue made vs more strong and stedie, so that we folowe the example of these Disciples.

G Of the second parte.

And it came to passe that as they vvere talking and questioning one vwith another, Iesus falling intoo theyr company went vwith them. This deede of Christes, first confirmeth Christes promise, which is: wheresoever two or thre bee gathered togither in my name, there am I in the middes of them. Although this bee not done always bodily: yet is it done in deede spiritually, which thing the Lord mēneth to shewe unto vs by this bodily presence. H̄ereby therefore we may lerne that which I warned you of in the former part of this storie, that what soever they be that soekie reverently after Chryſt, they set open the gate unto Chryſt to help them, and by their godly exercises, procure him to be their teacher, like as on the contrary part heathenish men by their uncleane conūmunication, foreclose the gate that he can not come at them. This thing is auouched, not only by this example, but also by the saying of the Prophet Eſay. 66. Unto whom ſhal I haue respect, but too the poore and broken in spirit, and him that standeth in awe of my wordes?

But what mēneth the Euangelist by that he sayth: Their eyes vvere hild least they ſhoulde knowve him. H̄ereby we are put in mynd of our weakneſſe. For neither our eyes nor our eares doo execute theyr duetye, unleſſe the mercye of O D P doo graunt them the power ſo too doo. And if the caſe

X.iiij,

Stand

6
14 15

The second Holy day

It ad so with the eyes of the body, much more true is it in the eyes of the mind. Herby we may lerne thre things. One is that the powers of our senses or of our mind are none at all, but if they bee enabled from heauen. Another is, that we abuse not our mynd and our senses to the dishonor of our creator. For if we do, it is too bee feared, least for a punishment he bereue vs bothe of mind and sence. The third is, that we desire of him both the lightening & preseruation of our wits to his glorie.

And he sayde vnto them, What maner of talke is this that you haue one to another as ye walke, & are sad? These wordes do sufficiently shew that which I sayde before, namely that thei wauered betweene hope and feare, and had not yet overcome feare. Howbeit the Lord doeth haere strengthen these wauerers, according to that saying of Paul: The Lord shall not suffer you to be tempted aboue youre power, but shall with the temptation make a way for you to get out, that you may be able to endure it. Her had those two Disciples yellded, and their faith had bin quenched by temptation, (which thing theyr heauinesse witnesseth) if Chrysste had not out of hand stept in, and undershored their downfall. Let vs also by these mennes example, and by Chrysstes deede, comfort and raise vp our seules.

And one of them whose name vvas Cleophas aunswering, sayd: Art thou alone a straunger in Hierusalem, and haste not knovyne what hath bin done in these dayes? Cleophas maruelleth, that he alone knew not that which was knownen to the whole citie, and to all the straungers that were resorted thither to the feast of Passeouer.

To whom he sayd: what things? as concerning Iesus of Nazareth, &c. The answere of Cleophas hath iij. things in it. First it is an acknowledging of Christ, & a witnessebearing of his innocencie: vwho (sayth he) vvas a Prophet, myghty in deede and in woord, before God and all the people.

This discription conteines thre things touching Chrysst.
First

First and formoste, that Chryſt is a Prophete, that is to say, a teacher of Gods will ſente from God. Secondly, that he is not a Prophet of the baser sorte, but mighty in work & word, that is to say, excellent in holynelle of life, and able-nesse of teaching. Thirdly is added (before GOD and men,) wherby is ment, that Chryſte in ſuche wiſe executed the of-ſice of a Prophete, that he behaued himſelfe holyly in all things, as in the eyefight of God. This acknowledgyng of Chryſt was great, although it were not ful and perfect. The Phariseys, the high Preſtes, Pilate, and Herode, did put Chryſt to death as a blaſphemēr. These diſciples beare wit-nesſe that he was ſent of God. Wherevpon we may deriuē thys doctrine, that in religion, not the iudgement of the great men, but the rule of Gods word is to be folowed. They wer offendēd at the outward appēarance of Chryſt: and theſe fol-lowing the truthe of God, did (as much as they could) ſet theſelues againſt theſe blaſphemērs.

The second thing that is the in answer of Cleophas, is the publishing of the Lords passion: wherin he declareth, both by whom he was condemned, and of what kynd of death he suffred. Our high Preestes and Elders (sayeth he) condemned him and deliuered him to death. He openly auoucheth that the high preestes and elders are the enemies of Christ. Wherby we also are admonished to accuse them openly, that persecute the Gospell, as the Pope doth, and many tyrantes in the wold. Also he sheweth what kind of death, he was put vnto, when he sayth: And they crucifyed him: Thā the which kind of death, although there was none more reprochfull in the wold: yet was not Cleophas therfore afrayd to count him a holy man.

The third thing that is in the answer of Cleophas, is the confession of his beliefe in Chryst: VVe hoped (sayth he) that he should haue redeemed Israel. Cleophas confesseth openly that he belieueth vpon Chryst, whom the hygh Preestes had put to death. And this is the nature of true Fayth: For hee

The second holyday

that believeth vnto rightrousnesse, confesseth with his mouth
to saluation.

The fourth thing that is in the aunsweare of Cleophas, is
the strengthening of his weak sayth by the promise of Christ,
and the witnesse of the women, by the vision of the Angels,
and the record bearing of certaine of the Apostles. For when
Cleophas nameth the third day, he dooth it soz that the Lorde
had premised to rise ageyn the thirde day. This promise be-
lauesth he too bee fulfilled, notwithstanding that hee bee to-
sed betwene hope and feare. But against feare, hee taketh
vnto hym the nourishment of Faith, lest it shold bee utterly
quenched. And where as he telleth, that the body was not
sounde by the women, and that there appeared vnto them
a vision of Angels, and that the report which the women had
made of the emptie Tumbe, was auouched by the witnesse
of men: these things tende all to this ende, to persuade hym
selffully, that Chryst was risen againe. So the godly man
being doutsfull betwene faith and feare, vnderpropeth his
faith, and to the uttermost of his power wresleth ageynst
feare.

But what sayth the Lord too thyss geare? O fooles (sayth
hee) and slovve of harte too beleue the things that are spoken
by the Prophetes. Heere first hath our Faith somewhat too
learne at Chrystes hande. Chryste verely findeth faulte
wyth those disciples for their sownesse, as well in lerning,
as in belieuing, yet doth he not cast them off for theyr wea-
kenesse. But rather (according to his owne custome) he
chastiseth them after a faterly sort, and helpeth their weak-
nesse: least being overcome wyth feare, they shold quench
þ little fyre of theyr sayth. For hee came too bee a physitian of
the weake, and not to forðo the weake with feare. Herby
we may lerne, that Chryste will not cast off any man that
hath a smal and weake sayth, so he suffer it too bee strength-
ened and increased by the word of God. But what thing fin-
deth he fault with in these two Disciples: with two things.
Ignor-

Ignorauince or dulnesse in lerning and slownesse in belie-
ving the Prophetes. Dulnesse hyndred their vnderstan-
ding and slownesse hyndred their Faith. For although they
had a very little Fayth, yet ought they too haue made grea-
ter surtherance in it, for that they had not onely herd from
their childhod the foresayings of the Prophetes concerningng
Chryste, but also Chryste hymselfe foretellyng them what
kunde of death hee shold bee put too, and that he shoulde (the
thirde day after come out of his graue ageyne alyue. Here
is our dulnesse also reproued, who haue herd the Gospell so
many yeeres togither, and yet many are too bee found a mon-
gest vs, that haue not yet learned the Apostles Creede : of
whom I am sore afrayd, vnselle they amena betimes.

After that Chryste hath founde faulfe with them, hee be-
ginneth to teach: Whiche is the poynt of a god scholema-
ster. And therfore he sayth: Ought not Chryst too haue suf-
fered these thyngs, and to too enter into his glorie? Thys is
the ground that the Lord teacheth vpon: the meynyng wher-
of is this. Chryst according to the foresaying of the prophe-
tes, ought to suffer death vpon the Crosse; and afterwarce
to rise from death, and to enter into his glorie. He oughte
to suffer verly for our sinnes, and to rise ageyne for oure
iustification. Rom. 4. Then seeing yee confesse me to bee
Chryst, yee must also know out of the Prophetes that it bee-
hoved me to dye, and rysse ageyne from the dead. This thing
sheweth he also out of Moyses, and the Prophetes: but the
Euangelist telleth not by what places of Scripture he did it.
Notwith standing, it is not too be doubted, but that he first of
all expounded the promis concerning Chryst set forth vnto
Adam: which is this: The sede of the womā shal tread down
the serpents head, and many such other as you haue herd ye-
sterday. Moyses (by the commandement of God) did set vp a
brazen serpent in þ wildernesse, & as many as looked theron,
were healed of theyȝ woundes. Whiche figure Chryste ex-
pounding in the thirde of John, sayeth: Like as Moyses lifted
vp the

6
14 15

The second holyday

up the serpent in the wildernes: so it behoueth the sonne of man to be lift up, to the intent that all that beleue in hym, shoulde not perish, but haue life everlasting. Howbeit as he was recyfing these things out of Moyses and the prophets, they drew neare the towne that they were going to, and he made as though he would haue gone fur ther, but they constrained and intreated hym to tary with them. Hereby we may lerne what account we ought to make of them that rebuke vs, when we do amisse, and call vs backe into the way of sound doctrine. They do not here giue Chryst taunt for taunt, & call hym soleageyn, but they acknowledge their owne folly, and yeld themselues to him easly to bee taughte, to the intent they may be deliuered from their errore and folly. Thus do all the godly. On the contrary part, the vngodly treat and wer mad ageyst those that goe about to call the back into the way by shewing them their error, as we haue herd euern now that the Jewes did.

¶ Of the third parte.

Now foloweth what was done within the house. And it came to passe (sayeth the Euangelist) that as he sate at meate ywith them, hee tooke bread and blisfed, brake it, and reached it to them, & theyr eyes vvere opened and they knew him. Here the Euangelist declareth, that the disciples knew the Lorde by breaking of bread. For as often as the Lorde tooke meate, he had bothe a peculiar maner of praying, and a singular gesture in reaching forth the bread. Which things because they had oftē marked in Christ, they knew him therby, for that being now raised from the dead, he kept the same maner that he had done before. Therefore lyke as the disciples knew Chryst by his gesture: so let vs as often as we eate bread, learne by his example to offer thanks to him the authour of life, which marke wil make vs knowlwe from heathenish men.

¶ Moreouer as sone as Chryst was knowne, hee vanished out of

out of their syght: and they henceforth talked of him with more swētnesse than before. Did not our hart (sayde they) burn vwithin vs by the wway, vvhyle he speake vnto vs, and ope ned the scriptures vnto vs? Wære we may marke the fru tes of Gods wōrd in men. And albeit that Chryste nowe a days appere not vnto vs bodyly, and speake vnto vs mouth to mouth: yet notwithstanding he speaketh vnto vs by the ministers of his wōrd, according as he layth: He that hē reth you, hēreth mē. What is that frute? Whosoever hē reth Gods wōrd with his eares, and with his hart, in hym there is kindled a certeyne syze, and his harte beginneth to glowe. Then lyke as hē that fæleth not this glowing in his hart when he hēreth Gods wōrd hathe eares, but not too hēre: and a harte, but not too understand: and that throught his owne default, bycause he vnderstandeth the holy ghost: So hē that feleth this glowing in his hart, hath a witnesse of Chrystes spirit speaking in him, and that he hath a lively & true faith. Wherefore we are warned to hēre Gods wōrd in the feare of G D D, with greate reverence and earnest nelle.

G Of the fourth parte.

And they rising vp the same houre, returned to Hierusalem, and found the eleuen gathered togither.&c. These things teach, that that heate which is kindled in vs by the preaching of the wōrd, is not ydle, but sheweth it selfe abroade out of hande. For he that knoweth Chryste aright, coueteth also that others shoulde knowe him likewise, to the entent that many may glorifie him together. That such a heate may bee kindled in vs, our Saviour Iesus Chryst graunt, to whomes with the father and the holy ghoste be honoz for evermore. So bee it.

Tlx

6
14 15

The third Holyday in Easter Weeke.

The Gospell. Luke. xxxiiij.



ND as they thus spake Iesus himselfe came as they vvere set dovvne, and stode in the middes of them, and sayde : Peace be vntoo you : and hee vpbraided them vwith their vnbeleefe and hardnesse of hart, bycause they beleueed not those that had tolde them howv they had seene him risen from death. And they being amazed, and afayrd, thought they savv a ghost. And he sayde ynto them: VVhy are yee afayrd, and vwhy doo thoughts arise in your hertes? See my hands and feete, that it is I. Feele mee, and see, for a spirite hath no flesh and bones as ye see mee haue. And vwhen he had sayde thus, he shewyd them his hands and his feete & his side . Then vvere the disciples glad vwhen they savv it vvas the Lorde. And vvhyle they yet beleueed not for ioy, and vwoondered, he sayde to them: Haue you any meat heer? And they offred him a peece of broyled fish, and a peece of a hony cōbe. And he tooke it, and ate it in the sight of of them, and sayd vnto them: These are the vvoords that I spake vnto you, vwhile I vvas yet vwith you, that all things muste bee fulfilled vwhich are vwritten of mee in the lavy of Moyses, and in the prophets, and in the Psalmes. The o pened he their minde that they might vnderstand the scripturs, and sayde vnto them : Thus is it vwritten, and thus it behoued Chryſt to ſuffer, and to riſe agein from death the third day, and that repentaunce and forgiuenefſe of ſinnes ſhould be preached to all people in his name, beginning at Hierufalem. And you are vvitneſſes of theſe things. And he sayd vntoo them ageyne: Peace be to you. As my father ſet me, ſo ſend I you alſo. VVhe he had ſayd ſo, he breathed vpon them, and ſayd vntoo them: Take ye the holy ghoste. VVhoſe ſinnes ſocuer ye reſeale they are reſealed vnto them : and vwhoſe ſinnes ſocuer ye vwithhold, they are vwithholden.

The

The exposition of the text.

His is the fift appering of the Lord vpon the very day of Easter, in which he appered to the Disciples that were talking of hym. For firsle he appered to Mary Magdalene, out of whom he cast seuen diuels. Secondly, he appered to the women as they were returning from his graue. Thirdly he appered unto Peter. Fourthly unto Cleophas, and his companion. And fiftly (as this texte sheweth) unto the xi. Disciples as they were talking togither of him. The places are two:

- 1 Chrysts greeting, and the testimonies wherby hys Resurrection is proved.
- 2 The necessitie of Chrysts death and Resurrection, and þ use of the same, namely that repentance & forgiuenes of sins must be preached to al natiōs in his name.

¶ Of the firsto.

Iesus stode in the middes of them, and sayd vnto them: Peace bee to you. The disciples being sorrowful, talked of Chryst, who is present with them, according to his promis: whersoever two or thre are gathered togither in my name, I will bee in the myddes of them. For although this bee not done always in his bodyly presence, yet is it done, in very deede: For he will never doe aginst his promis. Nowe what he bringeth with his presence, his greeting sheweth, wherewith he heere comforteth his sorrowfull Disciples. For in as much as Chryst is giuen to bee a comfort to the sorrowfull, heere he offreth peace, saying: Peace bee unto you. Thys peace which the Lord wisheth to his disciples, is not common, but heauenly; not of the world, but of the kingdome of Heauen: not betwene man and man, but betwene God & man. Howbeit to þ intent we may understand how great a god thing this peace is, whiche Chryste offreth to those that bee his, I will expounde more at large the things that come to hands.

6
14 15

The third holyday

hand in consideration of this peace, wherby we may gather
a full desription of this peace.

Because peace is stablished betwene such as were at odds:
first we must consider who are the parties that are at odds.
These are two; God and man. God is happy & blissted with-
out man: Man is miserable, and damned without God. The
had God no nedde to soke peace with man: but man without
peace with God is in extreme miserie, & therfore hath nedde
of nothing somuch as of peace with God.

Secondely, when parties are at variance, it must needes
be, that there went some offence before. This offence taketh
his beginning not of God, but of man. What is this offence?
Sinne. This sinne was a certaine falling away from God
to the diuell, vnto whome Man made himselfe subiect. Now
how sovre an offence this was, it is easie to deeme, by y great-
nesse, by the manyfoldnesse, by the shamefulnesse, and by the
penaltie therof. The greatness of it is, that the Creature of-
fended and despised his Creator, who was the soueraigne
goodnesse of man. The manyfoldnesse therof is too bee seene
by the frutes. The shamefulnesse appereith by the horrible de-
filement of all mankynd, which followed his offence. The
penaltie was curse and damnation, besides innumerable ca-
lamities and miseries, wherewith mankind lyeth overwhel-
med in this life.

The offence being known which hath made vs gods eni-
mies, in the third place, is too bee considered the mediatour,
who verily ought to be suche a one, as bothe coulde appease
Gods displeasure and also make full amends for the wronng,
that was done. To pacifie the displeasure of GOD no crea-
ture was able: and to make amends for the wronng, God
ought not. Therfore such a mediator was too bee sought, as
both coulde by reason of his power, and oughte by reason of
nature. When such a one was not to be had: the second per-
son in trinitie, came into the world, and tooke mans nature
upon him, & became man Iesus Chryst. This Iesus Chryst
is

is ioyned to God the father in Godhead, and to man by his manhode. Wherefore he both coulde as God, and ought as man, because he tooke our case vpon him.

The mediator hath made amends for the wrong. For he hath taken vpon him our gyltinesse, for which he hath suffered punishment vpon the alter of the crosse, and hath satisfied Gods Justice. Howbeit soasmuch as we abide yet still defyled with sinne: Chryst during all his whole lyfe in this worlde, did continually obey Gods law fully and perfectly, whiche Ryghteousnesse of his, he imputeth to all belieuers, that they may bee righteous in Gods sighte: And so with his oblation he pacifieth Gods wrath, and clotheth vs with obedience, that we may appere righteous in Gods sight.

Amendes beeing made, attonement is begonne betwene God and man. For the father is appeased through the obedience of his sonne.

Howbeit, soasmuche as in all attonements, there must needes passe some couenant betwene those that are reconciled: the same thing is scene also in this place stablished betwene vs and God. For as on the behalfe of GOD, there is a franke and fotherly promise of mercy, according to this text, I will bee thy God, and the God of thy seede after thee. Also, This is my beloved sonne, in whom I am well pleased: and agein: As truely as I live, I will not the death of a sinner, but that he should turne and live: so on mans behalfe there is faith, wherby the fotherly promise is taken, & wherby we are adopted to bee the children of God, through his only begotten sonne Jesus Chryst.

And soasmuche as in couenants, seales are wont to bee set too: these also are not omitted in this most high couenant. For there bee thre seales. The first is Chrysts othe: Verely, verely, I say unto you, hee that belieueth in mee, hath life everlasting. The second sealing is by the sacraments of Baptim, and the Lordes supper, which are the most assured

S.J.

seales

6
14 15

The thirde holy day

seales of the couenant betweene God and man, and shal neuer bee cancelled, unlesse man through his owne default, doo cast away Fayth. The thirde seale is the earnestpny of the holy ghost, who beareth witnesse to our spirite, that we are the sonnes of God. Héerevnto also perteyneth that saying 2. Cor. i. He hath sealed vs vp, and hath giuen vs the earnest of the spirite in our hertes. These are the signes and seales wherewith the peace that is agreed vpon betweene God and man is sealed and confirmed, that it may stand stedfast.

Furthermore, least any man may surmisse, that this peace perteyneth but to a certeyne fewe, the publishing thereof is too bee marked, which is vniversall. For Chryste at his going vp into heauen, gaue commaundement too his Disciples, that they shold proclaimme this peace ouer al the wrold: For thus sayth he: Go into the whole wrold, and preach the Gospell to all creatures. This peace therefore belongeth too all that receiue the voyce of the Gospell, and beleue in Chryst, continuing so to the ende. For thus sayeth the Lord: Blissed is he that continueth too the ende. For it is not ynoch enough for a man too haue begon wel, unlesse he proced forward from day to day.

If yee enquire after the frutes of this most amiable peace: yee shall finde them too bee many, both in this life, and after the resurrection. In this lyfe by the benefite of this peace, thou hast accesse too God as too a most meke fater, through Iesus Christ. For thus sayth Paule: W^e being iustified by Fayth, haue peace with God through Iesus Chryst, by whom also we haue accesse too this grace in which we stande. The second frute of this peace is a god conscience. For before, the conscience of sinne bereth vs: but after we feele this peace, our conscience is made god and cheful, as was the theunes vpon the crosse, when he herd: This day shalt thou bee with mee in Paradise. After the same maner, when we haue in the Gospell, that remission of sinnes is denounced too them that beleue: the conscience of the beleuers becometh quiet.

With

With this god conscience is ioyned the ioye of the Spirite, whereby it cometh too passe, that we glorie euuen in the mids of afflictions, as Paul saith. Howbeit this gloryng and this ioy of Spirite is increased by thinking vpon the woorde, by prayer, by vse of the Sacramentes, and by other godly exercises. After this frute followeth also a fourthe, namely brotherly loue. For when we perceiue and feele by sayth, that God our common father is reconciled to vs by our common mediator: we begin too loue one another, as coparteners of this common treasure. With this fourth frute, there goeth also a fift, whiche is a glad departure oute of this life, according as Simeon (when he had seen Chryst the authour of this peace) sayd: Now let thy seruant depart in peace: for mine eyes haue seene thy saluation.

The frute of this peace after the Resurrection, shall bee euerlasting ioyfulness, euerlasting gladnesse, and euerlasting fruition of the sighte of GOD, and of all the Sanctes that haue liued from the beginning of the worlde too that day. This frute is no man able too conceiue sufficiencely in this life.

Now that I haue somwhat largely spoken of those things that meete togither in this peace, I will drawe intoo a brefe summe or description, what this peace is. The peace betwene GOD and man therefore, is a mutuall agremente of GOD and man. Of GOD accepting man into sauoure for Chrystes sake: and of manne, receyuing (by sayth) the grace that is offered him, and promising earnestly his obedience vnto GOD. Let this suffice concerning the peace which Chryst offreid her, not onely too the eleuen disciples, whiche were then present: but also vnto vs, and too all that will receive this peace when it is offered them by the preaching of the gospel. After this peaceable greeting, it followeth in the text, by what means Chryst proued him self to be risen agen fro death in daid. And he sheweth that the same thing was so etold in Moyles, in the prophets, & in the Psalms.

S.y.

But

6
14 15

The second holy day

But for as much as you haue herd of these things vpon Ea-
ster day, and yesterday: I wil speake onely of the necessitie &
use of Chrystes death and resurrection.

¶ Of the second.

So is it vritten, and so ought Chryst too suffer and rise againe
from death the third day, and repentance and forgiuenesle of
sinnes too bee preached in his name too all nations, beginning
at Hierusalem.

First therfore when hee saith, so is it written: His wil is,
that not reason, but Scripture shold wey with vs, as often
as the kingdome of God cometh in question: Where this is
written, hee addeth: saying: It must needes bee, þ all things
bee fulfilled in the law of Moyses, in the Prophets, and in þ
Psalmes. Therfore when any question is put forth concer-
ning salvation, Moyses must bee called to counsell, the Pro-
phets must bee read, and the Psalms must bee perused: and
consequently the wrytings of the Euangelists and Apostles.
Whatsoever is repugnant too these wrytings, muste bee re-
jected, as proceeding from Sathan.

What is written: that Chryst ought so too suffer and rise
from death the third day. When hee saith, So ought, it impo-
teth a necessitie of Chrystes death and resurrection.

Why then ought hee? First that the scriptures whiche can
not lie, might bee fulfilled. For like as G D D endareth for
ever: so his word endureth for ever. And Chryste sayeth:
Heauen and Earthe shall passe, but my wordes shall not
pass. Secondly, this thing muste needes bee done, because
God hath so determined. For it can by no meanes be auoyded.
but that that thing whiche God hath certainly determined,
muste needes take effecte. Thirdly, it was of necessitie, that
Chryst must suffer for the redemption of man from endlesse
punishmentes, whiche they hadde deserved by their sinnes.
For had not Chryste suffered, we had abidden in our sinnes
under the wrath of G D D. Fourthly it was of necessitie
that

that Chryſt ſhould ſuffer, for the glorie wherewith hee was too bee crowned afterwarde. Fifthly, it behoued Chryſte too ſuffer for our iuſtice & comfort. Forasmuch as he is our head, it behoued him to leade vs the way, as well in perſecution as in glory. Sixtly, it behoued Christ to ſuffer, to the intent þ truth might anſwere the figures. For many figures of the old Teſtament, did repreſent Chryſts death and Reſurrec‐tion, of which is ſpoken vpon Easter day. Briefly (too conclude in one word) Chryſt ſuffered, dyed, and roſe ageyn, that Gods diſpleaſure might bee pacified, mankinde ſaued, and the diuels kingdome deſtroyed.

Thus haue we, of howe great neceſſitie it was, that Chryſt ſhould dye and riſe agein. Nowe let vs heare what is the frute and uſe of this wonderfull worke. Whiche thing the Loerde declareth in theſe wordes. And repen‐tance and forgiuenesse of ſins too bee preached too all nations in his name, By theſe wordes is gathered, firſt what the Gofpell is, and what is the effect of it. The Gofpell is a preaching of repen‐tance and forgiuenelle of ſinnes for Chryſts ſake. The ef‐fect of the Gofpell is, that deliueraunce from ſinne and ſal‐uation happen through Ihesus Chryſt only. Howbeit too the intent it may appere the more playnly unto vs, how great benefites are offered vs by the Gofpell (all which lyeth hidde vnder theſe wordes of Chryſt:) I wil bring a ſomewhat more large deſcription out of the Scriptures.

The Gofpell is a generall preaching, wherein is uſter‐red the deliueraunce from the curse of the lawe, and Gods wrath: and wherein forgiuenelle of ſinnes, Saluation and Eternall lyfe is proclaimed to them that beleue in the Sonne of GOD, for the Sacrifice of him, according to the promyſes made in olde tyme to the Fathers: that the glorie of Gods goodneſſe, might continually bee published: and that moreouer men beeing delyuered by Chryſt, might bring forth frutes meete for the Gofpell, and at length enioy euerlaſting life.

S.ij.

iii

The thirde holy day

In this description is fyrt set forth, from what euils we
we set free by meanes of the Gospell: that is to wit, from
the curse of the lawe, according to that sentence. Galath.3.
Chryst became accursed for vs, that is to say, he toke vpon
him the curse that we deserved for our sinnes, to the intent
we might become heires of righteousnesse and blis-
syng. This thing also auoucheth Paule.2.Cor.5. where he
sayth thus: Him that knewe no sinne, he made sinne, that
we might bee made the righteousness of God in him.
This is as much to say, as Chryst whiche was free from all
sinne, became giltie for vs. Therefore is it well sayde, that
deliueraunce from the curse of the lawe, is preached unto
us by the Gospell. Moreouer because Gods wrath was ioy-
ned with the curse of the lawe, we are also delyuered from
Gods wrath when we belieue the Gospell. He that belie-
ueth not (sayeth the trueth) the wrath of God abydeth up-
pon him. Therefore he that belieueth, is no longer vnder
wrath, but vnder grace. Nowe where as grace reigneth,
there the diuels tyrannie hath no power, there is no sting
of everlasting death, there is no feare of hel, from these euils
therfore dooth the Gospell preache deliueraunce.

But what are the good things that it bringeth woorde of? It
bringeth tidings of forgiuenesse of sinnes, of saluation, and
of eternall lyfe. Wee being giltie of sinne, are by nature
cursed and damned to everlasting death. But nowe dooth
Chryste in his Gospell, offer vs Forgyuenesse of sinnes,
Saluation, and everlasting lyfe. Whiche good things he
hath purchased for vs, by his death and glorioius Resur-
rection.

Wee haue heard ^{from} by what euils we are set free by mea-
nes of the Gospell, and what god things are offered vs
by the same. Nowe followeth too whom these god things
happen, namely too them that belieue in the Sonne. This
is proved by many textes of Scripture. He that belieueth
(sayeth Chryst) hath lyfe everlasting. Like as before this
sayth

Layeth goeth for giuenesse of sinnes: so goeth there with it soule health. And Peter sayeth, that the ende of oure Fayth is the health of oure soules. The same thing is mente here, when it is sayd. There must repentance bee preached, wherethroughhe wee sorowe for oure sinnes, and flie vnto Chryste, who sayth: I came not too call the righteous, but sinners too repentaunce. After these things it followeth, by whose benefite we atteyne so greate good things, namely for the sacrifice of Chryste, that is too wit, for Chrystes death and resurrection. Wheredppon Paule in the fourth to the Romaenes. Hee dyed for our sinnes, and was raysed ageine for oure justification.

And lest any man shoulde think the Gosspell to bee a newe learning, I added in the definition, according vnto the promise made by the fathers in olde time. For both vnto Adam after his fall was the promise made in the third of Genesis, and it was often times after repeated & beaten into the Fathers heads, by the space of four thousand yeres, til Chryste came in the fleshe. In the conclusion are added the endes for which Chryst came: first too deliuer vs from the iudgement of the law: secondly that they whiche are deliuered, shoulde bring forth frutes woorthie of the Gospel: thirdly that they shoulde blaze abrode this: so greate a benefite: and fourthly, that at the last they shoulde obtain ful redemption in eternall life, through our Lord Iesus Chryst, to whom with the Father and the holy Ghost bee praise, honor, and glory for euer and euer. Amen.

The first Sunday after Easter.

The Gosspell. John.xx.

THE SAME daye at nyghte, vwhyche vvas the fyfste daye of the Sabbothes, vwhen the doores vvere shutte
(vwhere the Dysciples vvere gathered tooghyther for
S.iiiij. scale

14

The first Sunday after Easter.

feare of the Ievves) came Iesus and stooede in the middest, and sayde vntoo them: Peace bee vntoo you. And vwhen hee hadde so sayde, hee shewed vntoo them his handes and his side. Then vvere the Disciples glad vwhen they sawe the Lorde. Then sayd Iesus vntoo them ageine: Peace bee vntoo you: As my Father sent me, euen so send I you also. And vwhen hee had sayde these vwords, he breathed on them, and sayd vntoo them: receiue yee the holy Ghoste. Vvhosoever sinnes yee remitte, they are remitted vntoo them. And vvhosoever sinnes yee retaine, they are reteyned.

The exposition of the text.



His Gospel conteyneth parte of the storie, that John the Euangelist wrate concerning the resurrection of the Lord, in whiche part the Lord testifieth by his visiblie and fleshely presence, by word, ded, and miracles, that hee is risen from the dead. And beftaking vntoo his Disciples the ministerie of his word, hee auoucheth them to be blisst that shall beleue in him. In the ende of the texte, is added the finall cause of all the holye Scripture. For thus sayeth hee: These things are written that yee may beleue, and that by beleueing, yee may haue life in his name. Howbeit forasmuche as inoughe is spoken already the last weeke concerning the Lordes resurrection, I will not make any more processe about it at this time: but wil intreate of thre other places whiche are conteyned in this Gospel. The places.

- 1 Of the ministerie of the worde and of the power of the Churche.
- 2 Of the confession of Thomas.
- 3 Of the end of holy Scripture.

¶ Of the first.

The wordes of the texte concerning the ministerie of the word and the power of the Churche, are these; Peace be vntoo

The first Sunday after Easter. 141

vntoo you, as my Father sent mee, so send I you. VVhen he had sayde this hee breathed vpon them, and sayde vntoo them: Take ye the holy Ghost: whose sinnes so euer you release, they are released vntoo them, and vwhose so euer you vwith holde, they are vwith holden. Hére haue wé few wórdes, but they be pithie and conteine a plentiful doctrine, whiche all christians ought to knowe. Wherefore I exhorte you to giue good ear, that you may vnderstand this doctrine. And to the intent that may bée don the more conmmodiously, I wil deuide these wórds wherby the ministerie is ordyned, into four parts. The first part: peace be vntoo you. The second part: as my fa-ther sent mee, so send I you also. The third part: hee breathed vpon them and said, take yee the holy ghost. The fourth part: whose sinnes so euer you release, they are released vntoo the, and whose so euer you with holde, they are withholden. Of these four parts wil I speak in order.

The first part, namely the greeting, Peace bee vntoo you, dooth not only comfort the Disciples that were then present, but also giueth courage to all that bee and shall be ministers of the wórd in the Church. He that taketh vpon him the ministerie of the wórde, hathe by and by the Deuil his enimie, who continually lyeth in wait for his doctrine and life. If hee cannot corrupt his doctrine, he endeuoreth to staine his life, that a man might deny the thing in his works, which he teacheth in his wórds. If the Deuil cannot defile his life, he layeth a snare for the doctrine, that men might be deceyued with erronious doctrine, and so bee damned. In many haue defileth both life and doctrine. Besides that, the minister of the wórd hath also the world againt him, which assaileth him est with Tirannie, est with Hypocrisie, and est with Sophistrie, that he might not execute his dutie aright.

What should the minister of the wórde do in so great dis-
tresse? He shall comfort him self with this saying of Chryst: peace bee vntoo you: and therwithall he shall pray vntoo God, that haue will keepe him in this peace, so as haue hinder not the

S.P. course

14 15

The first Sunday after Easter.

course of the Gospel eyther by his doctrine or by his conuer-
sation. Hē shall set more by the peare of Chryste, than by all
the delights and frēships of the world. Let this then bē the
comfort of the ministers of the Gospele, whiche must fighte a-
gainst the crafts of the Deuil, the tirannie of the Worlde, hi-
pocrisie, and sophistrie.

The second part is: As my father sent me, so send I you.
How did the father send the sonne? The father sent the sonne
to destroy the kingdom of the deuil, according to that saying
The womans seed shall tread down the serpents hed; Also,
Christ appēred too destroy the devils wōrds. What doth it
not belong only too Christ too tread down the serpents head?
Doth it not belong only too Christ too destroy the wōrks of
the devil? Yes surely, only unto Christ. But in this so greate
a worke, there need two engines: Sacrifice and Doctrine.
Christ was sent, that he alone by sacrifice shoulde appease his
fathers wrath, and vanquishe the Deuil. Afterward, because
this benefite is offred too men by Doctrine, hē destroyed the
wōrk of the Devil by doctrine also. Therefore was Chryste
sent for two purposes: to pacifie God by sacrifice, & to teach.
For the first purpose, Christ only was meet too bē sent; for
the latter purpose, (that is to wit, to teach) were sent in old
time all the Prophets, and afterward the Apostles, and all
men that are lawfully called to the office of preaching. Ther-
foze as in respect of teaching, Christ sendeth his disciples as
hē was sent by the Father. Hereby we may gē ther two
things. First the difference betwēne the kingdomes of the
world, and the administration of the churche: or between the
gouerners of the world, and the gouerners of churches. For
the ministers of the wōrld are not sent too bē Lordes on the
earth. For Christ tolde no Lordship vpon him: neyther are
they sent too the pomps of this wōrld which Christ despised:
but too teach the Gospele: too set vp the kingdome of God: and
too preach saluation unto men. Secondly herby is too bē ga-
thered what authoritie þe wōrd is of, whiche they preach that
are

The first Sunday after Easter. 142

are called to the ministerie. As my father hath sent me (sayth he) so send I you, that you may speak, not in your own name but in mine. Hereunto perteyneth that saying of the Lord unto his disciples. Math. 10. He that hateth you, hateth me: and he that despiseth you, despiseth me. Here haue they that teache the word, a confort, and they that haue it a weightie admonition. For when those that teache the word godly in lawfull vocation, do suffer any thing at the thanklelie world: they haue a comsorte in this, that they beare the roome of Christ, and that Christ suffereth wrong with them, who wil in time reuenge himselfe. And they that haue the word, are admonished first of the authoritie of the worde, for they are bounde to haue the worde none otherwise, than if they hereto Christ himselfe speaking. Next, they are warned to make account of the godly ministers of Gods worde, as of Christs ambassadours. Besides that, they are put in minde of the penaltie which they incurre by the iust iudgement of God, as many as despise either the word preached, or the ministers themselues. Also the ministers of the word must consider to what degree of worship they ar exalted, that they doe not either infect the purenesse of the doctrine, or estrange their haerers from them by their euill conuersation.

The thirde part. And when he had said: he breathed vpon them, and said vnto them. Take yee the holy Ghost. These words cōtein a singuler doctrine. For Christ by these words sheweth from whence the worde whiche is preached by the boyce of the ministers, hath his power and working, which undoubtedly is not inclosed in the voice of y minister, nor hangeth vpon the holinesse and worshynesse of man: but all the power and working of the word procedeth of the vertue of Christs spirit. For when as Christ haue breatheth vpon the disciples, and biddeth them take the holy ghost, he giueth to vnderstād, y the holy ghost shal always be present at y ministry of the word: as if he had said: behold ye shalbe the ministers of the new testamēt, which shall build me a church in y world

The first Sunday after Easter.

Woorld by preaching the gospel, and I know how weake you are too go through with so greate a woorke, specially seeing the deuill, the woorlde, and all mannes reason shal set themselues ageynst you. Wherfore I wil that the holy ghost shalbe present in this your ministerie, by whō your laboř shall become effectuall. For he by his power shall bring too passe, that my word which you shal preach, shal not return to you in vaine. Hēre wē may gather a profitable doctrine and admonition. The doctrine is, that the holy ghost is tyed too the word, and wil be effectual by it. The admonishment or comfort is, that therby as wel the techers as the hearers may rayse vp themselves at the presence of the holy ghost, ageynst the enemies of their saluation.

The fourth parte. VVhose sinnes so euer yee shall release, they are released vntoo them: and vvhose so euer yee shal vwithholde, they are vvhitholden. In these words he ordeineth and establisheth that spiritual power of the church, which we cal the power of the keys, and the key is shewed wherwith the kingdome of heauen is opened and shut.

Notwithstanding, to the entent this most profitable doctrine may bee evidently vnderstood of al men, I will diuide it into certeine points, which are these: From whence is the power of the church: what it is, in whom it resteth, & wherein it consisteth. These points being well understood, there is no man but he shal handsomly perceiue, what and what manner of thing the Ecclesiastical power is.

From whence then is this power? From God, by Jesus Christ. For if ye haue an eye no further than on me, it is but a single ministerie. But if ye haue an eye to Chryſt, it is an high power, than the which there is none vpon earth, either greater, or profitabler, or of more worship. For Chryſte ſitting at the right hand of the father in the throne of his maiſtie, ordereth and directeth this power. He therefore that dispileth this power, both is bereft of the ſcute therof, and also dishonoureth the ſonne of God.

What is the power of the Churche? It is the power of releasing

leaving & withholding sinnes that is to say, of preaching the Gospel, whiche who so belieueth, to him is the kingdome of heauen opened: and he that belieueth not, to him it is shewed that the kingdome of heauen is shut vp.

In whom resteth this power? In the Church. For when our Lord gave the keyes to Peter and the other Apostles, he bestowed these keyes vpon the very Churche, at the whiche the ministers fetche the keyes, as the handmayde hathe the keyes of hir mistresse.

In what thing consisteth the power of the keyes? In the effectuall working of the holy Ghoste, who in the woorde and by the woorde is mightie of operation, & worketh faith in the hearers of y woorde. So the woorde is as it were one key which the minister of the woorde occupyeth, and faith is another key which the holy ghost putteth to: and whē these keyes are put to both together: then is the kingdome of heauen opened.

Now that we haue in this wise expounded these things, let vs wey the words of this text somewhat daulyer. Firste therefore when he sayeth (whose so euer:) Stay thy selfe and consider of this woorde (whose so euer.) First that the promise of grace is uniuersall. Set thou this uniuersall promising agaist the temptation of particularitie, and include thy selfe within the generall promise. Nexte, set this woorde, (whose so euer) agaist the multitud of sinnes. And when thou art tempted, to despaire for the multitude of thy sinnes, let this promise of the Lorde come to thy minde: whose so euer. &c. He sayeth not, if a man commit a few sinnes, or many: neyther sayth he, if he be a Jew, a Greek, a gentleman, a commoner, a rich man, or a poore man: but he saith, whose so euer. Moreover this place doeth vs to understande, that absolution may bee giuen both publicly and priuatly. So Peter assailed thre thousand men openly, & also Cornelius priuately, in whiche so the Prophet Pathā also assayled Dauid. The ministers of the woorde may vse that generall kinde of absolution, as often as they preache the Gospel: And they may vse the special kinde

The first Sunday after Easter.

kind, when reason requires it: that is to wit, when any man desireth to haue priuate conference with the minister of the word, for the strengthening of his faith.

2 It is put in the text Sinnes, without any addition. Wherfore all kinds of sins are to bee understanded heer, which are foure. First corruption of nature: secondly the boughes that spring out of the evil root: thirdly the sinnes committed by error: and fourthly wilful sinnes. There is no sinne at al but it is forgiuen, if forgiuenesse bee desired for Chrystes sake.

The woorde Release, is to bee marked, for whiche Mathew hath Loose. Chryst commaundeth his Disciples to release & loose sinnes. To release them as dets: & to loose them as a pincching burthen. For sinnes are dets, because that like as dets do bind to painement, so sinnes binde men to satisfaction, unlesse the penaltie bee released. Sinnes also are burthens, because that as a heauie burthen weyeth him downe that beareth it: so sinnes wey men downe with the burthen of curse, and the sentence of the law, vntil Chryst come & take vp the burthen vpon hym self. But what? Can man vnbind & release sins? God saith in. 43. of Esay: I am hee, I am hee that wipeth out thine iniquities, and will not beare thy sinnes in minde. This text conuinceth that only God releaseth sinne. Ageine, wheras the Lord sayth heer, whose sinnes so euer yee shal release, they shalbee released in heauen: I answer: Chrysts saying sheweth manifestly, that there is a double releasing: one vpon earth by the ministers of the word, and another in heauen whiche is doen by God alone. Of this latter speaketh Esay: To be breese, God releaseth as Lord and owner, & the ministers of the word release as seruantes and messengers that declare the wil of their maister: whiche release is made by telling the wil of God. This is proued. Num. 6. wher the Lord saith in this wise: The preestes shal put the name of the Lord vpon the children of Israel, but I wil blisse them. To vnbinde therfore (whiche is the duetie of the preest,) is to declare that God hath released the fault.

But

The first sunday after Easter. 144

But how do they withhold sinnes by the word, and according to the word: that is to wit, what sinnes soever ye shall declare to be withheld by the word of god, they shalbe withheld in heuen also. I haue spoken more herof in the feast of the Lords supper: and therefore now I passe to the second place, wherof I will entreat very brefly.

¶ Of the second.

Concerning Thomas, we haue two things in this story, that is to wit, vnbelieve and confession. His vnbelieve haþ sheweth in these words: vñlesse I see the gash of the nayles in his hands, I vwill not beleue. He herd the other Disciples telling how they had seen the Lord, and yet he being utterly vnmindful of al the foretellings of the prophets, and of Christ, beleueith not. So soþ doþ mannes reason set it self againt God and his word in matters of saluation. Hitherto concerning his vnbelieve: Now foloweth concerning his faith and confession. An eight dayes after, the Disciples vwere together ageine in one houle, and Thomas vwith them: And Iesus came vvhile the gates vvere shut, and stode in the mids of them, and saide, peace bee vnto you: and he said too Thomas, bring thy finger hither, and see my hands, &c. And bee not vnbelineuing, but beleue. When he had herd the Lords voice, and was conuictid by the manyfelle signe, he conceiuied sayth, out of which he vtred this cofession, my lord & my God. At Thomas therfore we may lern.y.things: fro whence faith is, & what is the true confession. Faith is of the word & of the signe, according wherunto we haue the gospel þ most true word of Christ, and two most stately signes, Baptim and the Lords supper. This faith conceiuied by the word & conseruated by signe, will bter a true confession, such as this is of Thomas, who crieth out here, my Lord and my god. This confession of Thomas, if it bee well listed, containeth fourre things. For first it acknowledgeth Christ to be the same man that was slaine a thre daies before by the Iewes. Secondly whereas he calleth him God, he acknowledgeth his Godhead,

Note

14

The firſte ſunday after Easter.

Mozeouer wheras he ſayeth not two Lordes or two Gods, but one Lord and one God: he acknowledgeth the vnitie of his person. Lastly wheras he ſayth, my Lord and my God, he conſefeth his office of redēption, vpon whom he alſo stayed himſelfe by liuely faith.

G Of the thirde.

BLiſſed are they that haue not ſene and haue beleued. **B**This vniuersall doctrine concerning beleueners is too bee obſerved. For heere Chyſt by expreſſe wordes pronounceth them bliſſed that beleue, althoſh they ſee not Chyſt with their bodily eyes. Herevnto perteineth al the whole Scripture, as he ſayth. But theſe things are vvritten, that you might beleue that Iefus is the ſonne of God, and that beleueing yee might haue life in his name. The ende therefore of the Scripture, is, that we may beleue. The ende of fayth, is, that the beleueners ſhould haue euerlaſting life; to which bring vs Iefus Chyſt the authour of life, to whom with the father & the holy ghost bee honoř for cuermore. Amen.

The ſecond Sunday after Easter.

The Gospell. John.x.

Hyrſt ſayd vntoo his Disciples: I am the good ſhepherd: a good ſhepherd giueth his life for the ſheepe. An hired ſeruant, and he vwhich is not the ſhepherd (neither the ſheepe are his ovnne) feeth the vvolfe comming, and leaueth the ſheepe and fleeth, and the vvolfe catcheth and ſcattereth the ſheepe. The hired ſeruant fleeth bicaufe he is an hired ſeruant, and careth not for the ſheepe. I am the good ſhepherd, & knowv my ſheepe, and am knowvne of mine. As my father knowveth me, euē ſo knowv I alſo my father. And I giue my life for the ſheepe: and other ſheepe I haue, vvhich ar not of this fold: Them alſo muſt I bring, and they ſhal heare my voyce, and there ſhall bee one fold and one ſhepherd.

The

The second Sunday after Easter. 145

The exposition of the text.

The occasion why this Gospel is set forth in the church at this season, is this. We herd in y first holy day after Easter, to what ende it behoued Christ to suffer & rise againe from death: that is to wit, that in his name, repentance & forgiuenesse of sinnes might be preached to all nations: through which preaching the kingdom of Bathā might bee destroyed, & the kingdōe of Christ set vp. Now in as much as this thing cannot otherwise bee brought to passe, than by faithful ministers of the word: (whō the scripture termeth shepherds:) It liked the church, as on this day to set forth the gospel concerning the chēf shepherd Iesu Chryſt, & his care toward his ſheepe, and that to this intent, that the faithfull ministers of the word might in their doctrine, life, and charge, folow the example of this ſhepherd. Hitherto concerning the occasion why this present Gospell is red as this day. The ſumme of the Gospell is, that lyke as Chryſt profesſeth himſelfe to be the true ſhepherd, and to haue a care of his ſheepe: So on the contrary parte, he teſtiſieth that there bee wolues that lie in wait for his flock, whom the hirelings ſeeing, do flee away, & leau the ſheepe to be torne in pieces by the wolues: againſt the falſenesſe of whom, the Lord promiſeth that he himſelfe will looke to his ſheepe, & he declareth that he hath yet other ſheepe which he will bring togither, that there may be made one fold and one ſhepherd. The places are threē.

- 1 Of Christ the ſhepherd, and other true ſhepherds.
- 2 Of the Wolfe, the hireling & the fleſing of the hireling.
- 3 Of Chryſtes ſheepe, of their marke, and of the unitie of the ſheypold.

¶ Of the firſte.

In the firſt place, concerning the ſhepherd Chryſt, we haue two things. The one is, what is his towardenesſe: the other what are his benefits towards his church. Now as for ſayng

L.J.

Chryſt

14 15

The second Sunday after Easter.

Chyſt the ſhepherd, we muſt alwaies beare in mynd the co-
fession of Thomas which we herd an eight dayes ago. For
wheras he ſaith my Lord and my God, firſt he coſelleth him
whom he ſpeaketh to, to bee the ſame man that had bin cru-
cified and dead, whom he now acknowledgeth to bee riſen a-
gein from the dead in deede. Secondly he coſelleth also the
ſame man to be very God: for he ſayth, & my God. Thirdly he
coſelleth this man & God to be one person. For he ſayth, not
my Lords, but my Lord. Fourthly he coſelleth this God and
man, one person which is both God & man, to bee his ſauor. T
For he is my Lord & hath charge of me: and he is my God
that hath taken me into his tutioun and fauor. Therfore he
coſelleth Chyſt to be the true Mefias and ſaviour of the
woſld, and conſequently that true ſhepherd that was promi-
ſed of old time, of whom Zach. 10. I wil raife vp a ſhepherde
vpon the earth. Him doth Peter call the ſhepherd & Bishop
of our loules. This haue I ſpoken brefely of Thomas coſe-
fion concerning Chyſt the ſhepherd, to the entent we may
underſtande what is the towardneſſe or inclinaſon of this
our ſhepherd: Now let vs hear our Lords woſds. I (ſayth he)
am the good ſhepherd, but what doth the good ſhepherd? The
good ſhepherd giueth his life for his ſheepe. That is to ſay,
he is a good ſhepherd, which loueth his ſheepe ſo well, that he
wil rather ſuffer death, than leaue his ſheepe to be a pray to
thœues, and to bee torne of the wolues. This promis he con-
ſirmed alſo by his deede: for he ſuffered a moſt shamefull death
for his ſheepe.

We haue heard how great Chyſtes loue is towards his
ſheepe. Now that we may behold his benefits, which he be-
ſtotheweth of his maere godneſſe, we will apply the ſimilitude
of a ſhepherd of ſheepe, to Chyſt our ſhepherd. What then
doth a good ſhepherd: Firſt he gathereth his ſheepe togither:
Secondly he goeth before them: thirdly he leadeth them forth
into paſtures: fourthly he ſeedeth them: fifthly he watcheth
them: ſixthly he ruleth them: ſeventhly he defendeth them:
Eightly

The second Sunday after Easter. 146

rightly he healeth them that bee hurt: ninthly he fetcheth in the that stray, with his shepherds hooke: and tenthly he bringeth them home when he hath fed them. All these benefites dooth Chryst percurme spiritually too his church.

First therfore Chryst our shepherd gathereth his shēpe together. But how? by the preaching of the Gospel. This begā he too do by and by after the fal of our first parēts. For in spirit he was present with the Prophets, and gathered many shēpe unto him. Afterward he came himself, to seeke the lost shēpe. And at this day he giueth preachers to gather shēpe in his name.

Secondly he goeth before his shēpe. How? In persecution and in glorie. In persecution whē he suffred divers miseries in this life, which the saints also must needes tall of. And in gloriy, when by rising ageine from death, he entered into the gloriy of heauen, whom in their time all shall follow, as many as bee his true shēpe.

Thirdly he leadeth them forth too feede into most pleasant and fine medowes, as David saith in the. 23. Psalm: he made me sit downe in well growen pastures, to the waters of refreshment shall he leade mee.

Fourthly, when he hath led them into the medowes, he feedeth them with his woorde & with his spirit. With his spirit, when he comforteth them and strengtheneth them with in: and with his woorde, when his gospel is preached, wherby faith is conceiued too belieue vpon this shēpherd.

Fifthly he watcheth them, & sitteth as it were in a watch-toure too foresee that no body fal vpon his shēpe unbewares. And this dooth he by his Angels, by the faithful ministers of his woorde, by the godly Magistrate, and too bee short, by good gouernors in families, common weales, and housholdes.

Sixthly, he ruleth them, namely with his spirit, his woorde, and his discipline. Wherupon David saith: The Lorde ruleth mee, and nothing shall be wanting to mee. In a place of pasture hath he settled mee.

T.ij.

Seuenthly

The second Sunday after Easter.

Seuenethly, he defendeth them. Wherupon Paule saith: if God bee on our side who can be against vs? And David: Al- though I walk in the valey of the shadow of death, I wil not feare any harme, because thou art with me. Thy rod and thy stasse, they haue comforted me.

Eightly, he healeth them that bee hurt: for as shépe are oftentimes atteinted with thornes & venims, which are healed by the skilful shepherd: so Chryſt our Shepherd doth cure and heale his shépe that are hurt with the thornes of euil conditiōns, and the venim of poysoned doctrine. Wherupon the. 146 Psalm saith: which healeth the wouned in hart & bindeth vp their sores. Ezech. 34. I wil ſeade my shépe, & I wil make theſit down: I wil ſeekie that which was lost, & I will bring a- geine that which was caſt away: I wil binde togither that which was broken, & I wil ſtrengthen y which was weake.

Ninthly he fetchethe in them that stray with his shéphehook, while he lodeþ them with the crosse, and as it were caſteth a ſnaffle vpon their heads. If that god ſhepherd ſhould not doo ſo, many shépe would through the delights & prosperities of this world, bee led away from Chrifteſ flocke, and caſt them ſelues into the mouthes of the woolues. Wherupon David ſaith of himſelf: It is god for nice o Lord that thou haſt brou- ght me low, that I might leerne thy Iuſtiſcations.

Lastly when he hath ſedde them, he leadeth them home. Chryſt gathereth, ſedeth, defendeth, and cureth his shépe in this world as in a wildernesſe of a forein realme. But at the laſt day he ſhall conuey his shépe home, that is to ſay into their own countrey, where the Godly ſhall enjoy continuall peace and quietuſſe with Chryſt.

I haue ſpoken of Chryſt the ſhepherd, of his towardneſſe, rare & beneſts towards his shépe, that is to wit, all that be- leue in him. Nowe will I adde ſomewhaſt concerning the ſhepherds that are ordeined vnder him to haue the charge of the Lordes flocke. And it were too bee wiſhed that all hadde lyke Doctrine, conuerſation, and regarde towarde theyr shépe,

The second Sunday after Easter. 147

Shepe, as had that true shepherd. But because that is not so, there are foure differences & kinds of shepherds to be noted,

One kind is of them, that teach wel and live wel, following the example of the chief shepherd. Such were Esay, Jeremie, Ezechiel and the other Prophets. Such were Paule and Peter: Such at this day are all godly parish priests and Bishops which shine before others in doctrine, conversation, and profession. These are by David and Daniel compared to starres shining in heauen, where they be lightened with the everlasting brightness of Chryst. These (as Paule sayth) are worthy of double honor. These build the Citie of God with both their handes.

The second sort is of them, that teach euil and live euill. These are the worst, for they pull downe the temple of God with both handes. Of which sorte Peter and Jude the Apostles haue told vs that there shold bee many in these latter times.

The third kind is of them, that teach well, but live euill. Look what these men build in the churche with their right hand, they pul it downe againe with their left, and they are altogether like the shipwrights that builded the Arke of Noe: for they preparing the Arke for others to saue them frō the flood perished themselves in the middes of the waues. Such one was Judas in times past, & many such are found at this day. They say do as we teach, but folow not our works. Of these speake Chryst, saying: When the Scribes and Pharisees sit in Moyses Chaire, do as they bidde, but not as they do. The damnation of these men is iust. For they know & teach the things that are to be done, and yet they do them not themselves, wheras it is a shame for the teacher to be taken tardie with the fault that he rebuketh in others. Therfore sayeth Barnard well. Shepherds must fatte their shepe with their owne exāples, rather than with the examples of other men.

The fourth kind is of them that teach euil, but live well, so as they be not subiect to open crimes. These bee hypocrites

Lij, and

The seconde Sunday after Easter.

I do most harme of al. For wheras men gaze at the outward apperāce of conuersation, they are easly drawn too embrace their doctrine also. Like as many of you in the papacie haue seene Monkes, that not only haue seemed holy to themselues but also haue sold their god works vnto others: so lie they in wait both for the soules of men and for their gods. Thus I haue spoken concerning the fourre kinds of shepherds or teachers in the church, of whom the first only is praise worthy, and buildeþ Chrystes church to the soul health of many, and that according to the doctrine and commaundement of our chaf Shepherd Iesus Chist.

¶ Of the second.

Now foloweth the seconde place cōcerning the wolf & the hirelēng. Of which ȳ wolfe arēth & deſtrōyeth Chryſtē ſheepe, and the other leaueth the ſheepe in dāger, & giueth them ouer into the wōlves mouth. For thus ſaith the text. But the hirelēng and he that is not the ſhepherd, vwhoo is not oyner of the ſheepe, ſeeth the vwolf comming and forsaketh the ſheepe & rūaeth his vway, & the vwoolf catcheth the ſheepe and ſcattereth them. Hēre it behoueth vs to know, whom is that wōlf of whom the Lord ſpeaketh, & after what maner he entereth upon the ſheepe, & when the hirelēng is to bee thought to flee.

Who is then this wōlf that the Lord ſpeaketh of hēr? It is the diuel. For asſone as man was created, he ſet vpon him by and by, assailed him, and threw him to the ground. So goeth he about hungry at this day, ſeeking whō he may deuour, neither wil he ceaſe as long as this world ſtrandeth.

By what meanes (I pray you) ſetteth he vpon Chryſtē ſheepe? He ſetteth not vpon them one way, but he hath fourre waies to ſet vpon them. For he is wont to rush in among Chryſtē ſheepe, either by ſophiſtrie, or Tirannie, or wickednesse, or Hypocrisie.

He ſetteth vpon them with ſophiſtrie, either whē he diſguileth vices with the titles of vertues, or when in ſtead of Gods truthe he ſoyleth in errors, to the intent he may deſtrōy

Chryſtē

The second Sunday after Easter. 148

Chrys stes seely shēpe. To call upon Saincts, & to erne euer-lasting life by our wōrks, are most greuous sinnes: and yet he defēdeth them as god dāds: and so of many other things.

He inuadeth Christes shēpe by Tirannie, when he bringeth too passe that they bēe destitute of god and other helys of this present lyfe, or else when he assaulteth them with open warre, to the intent he may either trouble the purenesse of the Gospell, or else quite abolish it.

He inuadeth Christ's flocke wō wickednesse & stumbling-blockes, when he draweth many unto naughtinesse, where: through the holy ghost is shakē of, & mē agein brought in bō-dage unto lathā. How many in these dayes are by this policy ouerthrown, ther is no mā y seeth not. In what village reig-nes not envie, backbiting, bibbing, whorhunting, & such o-the horriblie wickednesse? In as much as we see these thīgs we haue an assured p̄rof y lathā inuadeth christes shēpfold.

Also he inuadeth Chrystes shēpfold by hipocrisie, as oftē as he couereth most heinous offences with his outward pre-tence of holynesse: like as was wōt to bee in old time among the Monks, is yet still at this day among them that haue not yet laid away their Pharisaiacall fashions.

We haue already by what ways the wōlfse, (whiche is the Devil) inuadeth Christes shēpfold. Now wil we speak of the fleeing of the hireling. For the hireling is he that is no owner of the shēpe, and therfore he runneth away when he seeth the wōlf make toward them.

But did not Chryst now & then flee? Did he not cōmand his disciples that when they wer persecuted in one city, they shuld flee into another? Did not Paul himself flee whē he was let down from the wal in a basket? Now in as much as it is certain y neither Christ was a wōlf, nor the rest of y Apo-stles, it must needes folow y this fleeing wherof y Lord spea-keth heir, is not to be vnderstood of every kind of fleeing. But it is to be known, y there is a fleeing of the body, & a fleeing of the minde. The fleeing of the body is sometimes lawfull, but the other is not. But what is the fleeing of the minde? It

L.iiij.

is

The third Sunday after Easter.

is when one fleeth from doing his duetie. And this fleeing is of soure sortes, according to the wōlues soure maners of invading Chrys̄les sheepfold. For what minister of the word so ever for any cause forbeareth to set himself against Sophistrie, tirannie, wickednesse and hypocrisie: the same is a hireling, and not a true shepherd. For the good shepherd first setteth himself against Sophistrie, by defending the true doctrine, and by rebuking and confuting the false. But the hireling at this invasion of the wolf is afraid, & dares not defend y true doctrine, least he shuld lose some of his earthly comodities. Therfore either he winketh at y false doctrin, or at least wise he reproacheth it not as he ought to do: and in so doing he is said to flee, not in bodie but in mind, bycause he forfleeth his duetie, secondly the good shepherd will set himself against tiranny. Howbeit bycause there be two kinds of shepherds, the one Civil, the other Ecclesiastical, as the Civil shepherd must set himself against Tirannie of wōlues by the sword: so the Ecclesiastical shepherd must set himself against it by prayer. He that doth not this, is a hireling & not a shepherd. Thirdly y good shepherd shal set himself against wickednesse by rebuking & excommunication them that give offence to the church with their misbehauor: like as John rebuked Herod, Christ the pharisees, & all the Prophets did set themselves against the vices of their times. The deuil hath egged a faul̄ persō to aduoutry, to incest, to coneturousneise, to unlawfull lusts, or to bibbing. In this case the good shepherd stands not in feare of me, but of God: and rebuketh mens vices according to his duetie. Contrariwise the hireling being careful of his own ease, dareth not open his mouth. If he rebuke, he doth it in general termes, but he daresh not charge y offendres to their face, as did y Prophets & other true shepherds. But some such hireling might obiecte: behold I am here, I fled not. Augustin answereth him: because y have hild thy peace, thou hast fled: and thou hilst thy peace because thou art afraid. Fourthly the good shepherd setteth himself against hypocrisy,

When

The second Sunday after Easter. 149

when he plucketh of the visor of outward hypocrites, and bewrayeth how foule the face of sinne is. But the hireling ruuneth away from this Wolfe, and dareth not displease any man, lefft men should hate him.

Now remaineth a question to bee discussed, whither bodily fleeing bee lawfull at all times or no? Whereunto I answere. Any Shepherd that gaddeth from place to place, either to encrease his living, or for werynesse, or for the vnlkynde dealing of men, is surely an hireling and no Shepherd. Notwithstanding, if tyrants persecute a man, or lay wayte for his life, it is lawfull for a godly shepherd to flee the handes of the Tyrant, that afterwarde (if it may bee) returning again, he may do more god by his life, than he could haue doen by his death. How bee it in this case Godlynesse muste bee their rule.

¶ Of the third.

The third place is of Chrystes sheepe, and of their mark, and that there is but one shēpfold and one shepherd. The shēpe of Chryst are all they that haer Chryst, and like shēpe do folowe him in true simplicitie, innocencie, meekenesse, and obedience. Neither are there any other marks to know Chrystes shēpe by, than deuotion toward God, charitie towards our neighbour, purenesse of conuersation, and a certeyne holy carefulnesse and forwaroness in our vocation. And where as he sayeth he hath other shēpe, that muste bee brought in to the same fold, he meneth that there is one heli catholike Churche of the Jewes and Gentyles togayther. And therewithal he expresteth the maner how the shēpe shall bee brought togayther when he sayeth: And they shall heare my voyce. The preaching of the gospel therefore, and the believynge of the gospel when it is preached, causeth vs to bee gathered into Chrystes shēpfold. They that vpon this place do gather, that before Doomsday there shall bee so greate agreement in true Religion, that there shall bee no hereties nor schismes; are farre wyde. For all the soresayings of the

L. V.

p. 10.

The third Sunday after Easter.

prophets teach the contrary. And Chryste, when, he sayde :
Thinke yee that when the sonne of man commeth, he shall
fynde faith vpon the earth : ment it shoulde come to passe
through persecution, that the most part shoulde fall from the
sayth. And the nearer that the day of the Lord approacheth, so
much the ferter is the diuell, to trouble the litle flocke of
Chryst with his sophistrie, tyrannie, wickednesse, and hypo-
crisie. Wherefore let vs praye to Chryste the Shepherd of
our soules, that he will defende vs in so great perils, to the
glorie of his name. To whom with the father and the holy
ghost, bee honour praise and glorie for ever. Amen.

The third Sunday after Easter.

The Gospell. John. xvi.

Iesus sayde vntoo his Disciples : After a vwhile
ye shal not see me : and agayn after a vvhyle ye
shall see mee, for I goe too the father. Then
sayd some of his disciples betvvene themselues :
vvhat is this that hee sayeth vntoo vs ? after a
vvhyle yee shall not see mee, and agayne after
a vvhyle ye shall see me, and that I go to the father? They sayd
therfore : vvhat is this that he sayth:after a vwhile ? vvee cannot
tell vvhat he sayth. Iesus perceiued that they vwould aske him,
and sayd vnto them : ye enquire of this betvveene your selues,
bycause I sayd : after a vvhyle ye shall not see mee, and ageyne,
after a vvhyle ye shall see mee. Verely, verely, I say vntoo you
ye shall vveepe and lament, but contrarywise, the vworld shall
reioyce. Yee shall sorow, but your sorow shall bee turned too
joy. A vwoman vwhen she trauaileth hath sorowe, bycause hir
houre is come. But assone as shee is deliuered of the chyld, she
remembreth no more the auguishe, for Ioye that a man is
borne intoo the vworld. And yee novv therfore haue sorowe :
but I

The second Sunday after Easter. 150

but I vwill see you ageyne, and youre heartes shall reioyce, and your ioy shal no man take from you.

The exposition of the tertext.



His gospel is part of that sermon that Christ made too his disciples at his Supper, the day before he suffered, in which sermon he taught them many things. For he made mention of his owne office, death, tormentes, resurrection, and glorification. Moreouer, he reasoned concerning the Church what it is, and what shoulde bee the state of it in this world: as that it shoulde haue aduersaries which shoulde assault it, and that it shoulde at length by Faith ouercome all hir troubles: and vnto this parte perteineth also this present Gospell. For he comforthe his Disciples, whome he perceyveth to bee sadde for his foretelling them of his Crosse. He sheweth them before, that hee would visit them ageinc, as one as he were risen from death. And he addeth a very goodly similitude of a woman trauelleng of chyld, with whom the church shall tast the like fortune. For like as the sorowful great belyed woman, taketh exceeding great comfort of the birth of hir chyld: Even so the Church hauing wrestled out of the miseries of this present life, shall in the end enjoy ful glory with Christ, so sheweth continue stedfast in his faith vnto the end. The places are threē:

- 1 Chryſt's forewarning concerning his owne death and Resurrection.
- 2 The weakeſſe of the apostles: and ſo conſequently of all mortall men,
- 3 The Crosſe of the Church in this world, and the gloriouſ and ioyfull deliuerance of the ſame.

¶ Of the firſte.

Concerning the death and reſurrecſtion of Chryſt, I will ſpeak somewhat briefly, because we haue herd all thin-
ges alate more plenteouſly. After a vvhyle yee ſhall not
ſee mee

The third Sunday after Easter.

see mee, and ageine, after a vwhile yee shall see mee : for I goe
too the fater: H^ere doth Ch^ryst somwhat darkly foreshew
them his death and resurrection : But his meening is this.
After a vwhile (sayth he) yee shall not see mee, that is to say,
I shall lye dead a thre days in my graue, so that you shall
not see mee. And againe after a vwhile yee shall see mee, that is
to say, I shall be raised ageine from death, and you shall see
mee fortie days before I ascende visibly into heauen, and be
taken away out of your sight by a cloude. And this is it that
he sayeth because I go to the Fater, that is to say, after my
death, I shall passe from persecution to the glorie of heauen.
Whatis he not present with his churche after his ascensi-
on? Yes, he is present according to his promise, even unto
the end of the worlde. Howbeit not after a bodily maner,
but after a divine and spiritual maner. For Gods word and
the holy Ghost are the glasse wherin Ch^ryst will be holden:
and this beholding is sufficient, wherwith we must be con-
tent, vntill he himselfe come to iudgement: for afterward
we shall enjoy the sight of him for euermore.

But why did hee put his Disciples in minde of his death
and resurrection? Surely there be many causes, of which the
chefe is this, which he alleageth in these words, I haue told
you of these things before hand, that vwhen they bee come to
passe, you may beleue. For mens minds are gretly strength-
ned, when they see things fall out according to that whiche
was tolde them before. Neither dyd any thing more raise
the Apostles, than that they saw all things aunswerable to
Ch^ry^s foresayings: wherby they might bothe understand
his Godhead, and thorooughly perceiue his office. Moreouer
the Lordes will was, by the often forewarnings to pro-
uide for the infirmitie of his disciples. For this is the poyn^t
of a faythfull maister, to haue a consideration of their capa-
cicie whome he taketh vpon him to teache, and to remedie
they^r rawnesse by often beating the selfe same things into
their heads. Besides this also, he therfore foreshold his death
and

The third Sunday after Easter. 151

and resurrection, to the intent his disciples shoulde knowe
that he knew before of his owne death and resurrection, and
that he willingly obeyed the father, euen unto death, to the
intent he might deliuer vs frō death. This sermon of Chrys-
tus, is to bee applyed unto vs also: for not muche vnlke
happeneth vnto vs. Hē seemeth to bee a whyle from vs,
when he leaueth vs comfortlesse wrestling vnder the crosse.
And afterwarde ageyne hē is seene of vs, when hē comfor-
teth vs by the Gospell, and manifesteth the presence of his
spirit in our prayars.

G Of the second.

The rawnesse of Christes disciples in matters of saluati-
on is described in these wordis. VVhat is it (say they) that
he sayth, After a vwhile yee shall not see mee, and ageyne after
a vwhile yee shall see mee, and that I go to the father, vve knowv
not vwhat he speakest. It is a greater wonder, that they being
so often warned of the Lordes death and Resurrection, not
only by types, figures and riddles: but also by expresse wor-
des, coulde never the more understande him. What is the
cause heros? Surely, there are two causes. One is, for that
an opinion once conceived in the mynde, is not easily pulled
out, specially if it haue taken deepe roote. The Jewes, yea
and the Lords Disciples themselues dreamed that Chrys-
tus gouernement should haue bin ciuill, so as Chrys-
tus bēing made chēfe Emperoz, should subdue the whole world
and reign ouer it, and that his disciples should haue bin next
about him: whiche thing the mother of Zebedies children
declared sufficiently, when she made request that the one of
hir sonnes might sit at Chrys-
tus right hande, and the other
at his left. An other cause, is the dimness that is in all man-
kynd, wherby it commeth to passe, that no man is able to
perceiue the things that pertain too God, vntille he haue the
holie Ghost to bee his teacher. Wherby we may lerne, first
to bewaile this our blindnesse. Secoundly to haire Gods
word

14 15

The third Sunday after Easter.

W^or^d more often, wherby we may bee deliuered from this dimnesse of ignozance: and thidly to craue of God that he him selfe will teache vs according to that place of the xv. Psalme: Leade me forth in thy truth, and teach mee, by cause thou art the God of my saluation. God and rightfull is the Lord, therfore shall he teach sinners in the way. But we must take heede that when the Lorde teacheth, we shun not the eares of our hert against his voyce, lyke as all they doo that heere Gods w^or^de without frute. As for those that so stop their eares against Gods voyce, they may at length deserue to be lest vp in their blindnesse and ignoraunce for ever. God preserue vs that we incurre not this penaltie of unthankefulnesse, wherewith we see many to be horribly punished. For there are many too bee found, that if a man aske them after the hearing of a Sermon what they haue brought away, haue not a w^or^d to aunswere. But if ye queⁿtion with them of talke had at a feast, or in game, they can reherse you euery thing, so as they will not misse ye a w^or^d. What is the reason? In some folke, the cause of it is mannes naturall dulnesse in matters of Saluation. In other some, the cause of it is the punishment of sinne also: that hearing, they haere not, and understanding they understande not. Wherfore right deere beloued, let vs fall to amendment of lyfe, let vs call upon God for help, and when we feele in our selues a wearinesse of hearing and learning the w^or^d of God. Let vs by and by think that the diuel layeth a snare for vs, and let vs forthwith flee vnto Praier, beseeching GOD that he will both teach vs, and also by his spirit make roome for his w^or^d in vs.

¶ Of the third.

V^Erely verely I say vntoo you, that you shall moorne and vvepe, but the vworld shall rejoyce. And you shall be sadde, but your sadnesse shall bee turned intoo ioy, He repeateth the same thing that he had spoken a litle before, concerning his death,

The third Sunday after Easter. 152

death and Resurrection. For by thre signes which were set forth, he gaue an inklyng what shold come after, although somwhat darkly. By the morning of his Disciples, is signified the death and buriall of Chryste. By the gladnesse of the world is signified the triumph of the Jewes kylling Chrys. For when they had put him to death, they thought theselues and their common weale too bee out of all hazard. And when he addeth, Your sorow shall be turned intoo ioy. He signifieth that he will rise ageyne from death, wherby his disciples shall conceiue ioy. This selfe same thing declarereth he by the similitude of the woman trauaylyng with chylde, who as long as she is in hir labou fieleth greuous throwes: but as soone as she seeth the child borne, she taketh so great ioye, that she utterly forgetteth the paine that shae felt a little before. After the same maner the disciples of the Lord felt gret sorow of mynde, when the Lord was dead and buried; but soon after, when the Lord was raised ageyne from death, for ioy they forgate the sorow past. And this is it that he sayth: And I will see you agein, and your hart shal reioyce, because you shal see mee raised from death, and no man shal take your ioye from you: that is to saye, I shall die no more, that ye shold be cast into heauiness for my death: but I shall liue for euer, & so instruct you by my spirit concerning the knowledge of God, that you shall haue no more need to aske mee any moe questions. Thus haue wee playnly scene the meyning of the Tert. And nowes are all these thinges to bee applyed to the church of all times, whiche in this world shall bee vnder the crosse, whyle the vngodly reioyce: Holwebeit at length when Chrys appereith, it shall obteyne full & perfect ioy, wherof shal be none end. For these thredays wher in our Lord suffered and rose ageyn, are an image of þ crosse of the church, and of the ioy of the world, that is to say, of the vngodly persecuting Chryste, and killing him in his membris: of the glorious deliuerāce of the church, which shal at þ time be full, whē our Lord shalle come in the clouds with

glory

The third Sunday after Easter.

glorie and great power, and shall take vp those that bee his, into everlasting ioy, and deliuer the vngodly to the diuell, to bee tormented with eternall paines.

¶ For as muche then as this place admonisheth vs of the Crosse of the Churche, and of the gloriouse deliuerance of the same, I will first shew what the Crosse is, and how divers: next what are the causes of the Crosse: Then the difference betwene the crosse of the Godly, and the punishments of the vngodly: Also with what minde the Godly may bear the crosse: and lastly from whence comfort is to bee sought vnder the Crosse.

What is the Crosse? It is any affliction wherunto the members of Chrysts Church are subiect in this world, wherof there seeme to be foure differences. For the crosse of a godly person, is first either a grefe of mynd and affliction of body, and that for sundry causes: as for the receiving of some losse, for the sorrowfull mischaunce of some freend, for thirst, nakednesse, imprisonment, or torture, as holy Jacob had exceeding grefe of mynde for the losse of his sonne Joseph: Joseph suffered affliction of body in hys prisone: Lazarus felthunger and the peyne of his byles at the richmans gate: and many are exercised at this day with sundry troubles and grifes both of mind and body.

2 ¶ It is a most sharpe fight betwene the fleshe and spirit in the Godly. For the fleshe lusteth alwayes agaynst the spirit, and now and then getteth the upper hand, seeming to giue the spirit an utter ouerthowle: as we see in David, who being overcome with the concupiscentes of the fleshe, fell into the most heynous offences of murther and aduouerie, and had perished for euer, had he not bin called back to repentance, and the flesh subdued againe vnder obedience of the spirit. Hervpon Paule cryeth out, who shal deliuer me from the body of this death? The grace of God, through Iesus Christ.

3 ¶ It is a haroneste and distresse of vocation in householde

The.ij.Sunday after Easter. 153

bold state, civil state, or ecclesiastical state, that is to say, of priuate publik, & ecclesiastical state. How great a crosse euē the godly husbāds and wiues ſeſe, in bringing vp their chil- dren, and in ſeeking needefull things whereby to liue, they know that haue had the triall of it. Such as beare office, as Kings, noble men, counſellors, and presidents, are not free from the crosse: at leaſt wiſe if they bee godly. So also godly bishops, parish preſteſes, and the other miſtiſters of the chur- ches, do oftentimes ſeſe a crosse, by reaſon of the diſſicuitie of their office.

4 ¶ Else the crosse is a puniſhment for ſome certeyn fault. Like as there bee many cauſes of the troubles of the church, of which cauſes I will now intreate.

What then ar the cauſes of the crosse of the Churc̄h? Cer- tain cauſes of the crosse are within vs, and certain without vs. Within vs are thre cauſes of the crosse: whereof the firſt is ſinne inhabityng in vs, that is to say originall ſinne. If this ſinne were not brydled, it woulde bring forth dam- nable frutes. The ſecond is, Concupiſcence ſhooting out of the ſame, as a flame out of fire: which flame unlesſe it were quenched with the water of the Crosse, woulde kindle the fire of hell. The thirde cauſe is, that there bee in vs daylye backſlydynge which originall ſinne procureth by his concu- piſcences. Seuen tymes in a day (ſayth Salomon) doth the rightiuouſ man fall, and riſeth againe. These dayly fallings doth the crosse ſtay that is layd vpon vs by God too the i[n]t̄ ſeſe ſhould not be damned with the world in our ſinnes.

Besides theſe, there are alſo cauſes of the crosse withoutte vs, but of an other nature. For God of hiſ fatherly goodneſſe viſiteth vs with hiſ rod. For whomſoeuer he receiueth, him he chalſiſeth, with none other affection than the god father. Agein, the diuel lies in wayt for the church, as we ſee in Job, but God appointeth him boundes, beyond which he is not a- ble too raunge. Moreouer the limmes of the diuell, that is to say, tyzants and euill men in thiſ world, which trouble the

W.i. churche

14 15

The.ijj.Sunday after Easter.

Church in this life. Also there bee other causes of the crosse; which I will let passe, and speake of the difference betwene the crosse of the godly, and the punishment of the vngodly.

What is the difference then betwene the Crosse of the godly and the punishment of the vngodly, sith we see as wel the godly as vngodly striken with greuous miseries in this world? surely there bee many differences.

The first difference is taken of the efficient causes. For as the affliction of the godly procedeth of the faterly loue of the heuenly fater towards his children: so the punishments of the wicked procede of the wrath & sore displeasure of the iust judge God, who punisheth the wicked as his enemies and aduersaries.

The second difference is taken of the final causes, for the godly are exercysed with the crosse to theyr good: but the vngodly are stricken with punishmentes to their vndwing, unlesse they amende.

The thyrd difference is taken of the effects. For the godly do blisse God, and call upon him in their crosse, as Job dyd. But the vngodly treat at God, and are angry with him. The godly are nurtured: the vngodly are confounded. The godly are tried: the vngodly are distroubled. The godly vnder the crosse do hope: the vngodly do despaire.

The fourthe difference is taken of the tyme. The godly are afflicted for a shorte tyme, that afterward they may bee glorified with Chryst their head: but the vngodly are wrapped in mischeefe for euer. Whose presente affliction is as it were a handfull of their endlesse paines in hell.

The fifth difference is taken of the place. The godly are chastized in this wold only: but the fire of the vngodly shall never bee quenched. For her they are tormentid with an evill conscience, and in the wold to come they shal bee overwhelmed with Gods everlasting wrath, and suffer punishment that never shall haue ende. So haue we the differences of the crosses of the godly, and the punishmentes of the vngodly.

The.ij.Sunday after Easter. 154

Dingodly, Howe will I adde a fewe things concerning the comfort; wherwith the godly must raire vp themselues vnder the crosse.

From whence then is confort to bee sought? First the godly that is pressed vnder the crosse, shall consider two thinges in his affliction: namely iudgement, and mercie. Judge ment, that he is punished for his sinnes. Therefore sayeth Chryste: Sinne not, least some worser thing happen vnto thee. And mercie, that he is punished to the intent he should turne and repent, according to this text. Cor.ii. When we are iudged of the Lorde, we are chastized, that we bee not damned with this worlde. Therefore when the saythfull is exercysed with the crosse, let him seeke comfort at the fathery mercie of God.

Secondly, the godly in his crosse, shall take confort by examples, wherof many are recited in the xi. to the Hebrewes. And Paule doth oftentimes lay before vs the example of Chryst, to which it behoueth vs to become conforable vnder the Crosse, that we may bee glorified with him in tyme to come. For the godly suffereth with Chryst, as it were a member of his. For like as Chryst suffered, first that he might obey the Father, and secondly, that he might vanquish and condonne our sinne: so muste we also obey God vnder the crosse, bothe to vanquish and to condonne our own sinne; not by makynge satisfaction for it as he dyd, but by mortifiying it.

Thirdly, the godly shall fetch confort at the endes of the crosse. For the godly is not chastized with the crosse, to the end he shoulde perish: but to the ende he may bee holden in, and as it were reyned with a certein byrdle from fallyng away from God.

Fourthly, the godly shal confort himself with þ presence of God: for thus saith God: I am with thie in tribulatio. For if God desyded vs not with his presence in our crosse, our harts

W.y. would

The.ijj.Sunday after Easter.

would bterly faile, and we shold renounce our profession.

Fiftly the godly shal take confort at the promis of deliuerace, all wagement of pains, and of Gods helpe. Our fathers cryed vnto thē (sayth the Psalme) and thou herdest them.

Sixtly, the godly shall seeke conforte by comparing ths present affliction with the glorie to come. The one lasteth but a moment, the other is eternal. Let this suffice concering the crosse of the godly. God graunt vs grace to glorifie him with true pacience vnder the Crosse, through our Lord Jesus Chryst, to whom bxe honour and glorie wold wythout ende. Amen.

The.iiij.Sunday after Easter.

The Gospel. John.xvj.

Iesus sayd vntoo his disciples: Nowe I go my way too him that sent mee, and none of you asketh mee whither I go. But because I haue sayd suche things vnto you, your harts are ful of sorow. Neuertheles, I tel you the truth, it is expediet for you that I go away. For if I go not away, that coforter wil not com vnto you. But if I de part, I wil send him vntoo you. And when he is come, he wil rebuke the world of sin, and of ryghtuousnesse, and of iudgement. Of sinne, because they beleue not on mee. Of ryghtuousnesse, because I go too my father, and yee shall see mee no more. Of judgement, because the prince of this worlde is iudged already. I haue yet many things too say vntoo you, but ye can not bear the away now: howbeit when he is come (which is the spirit of truth) he wil lead you into all truth. He shall not speake of him self, but what so euer hee shall heare, that shall he speake: and he wil shewe you things too come. He shal glorifie mee for he shal receive of myne, and shal shew vntoo you. All things that the father hath, are myne: therefore sayd I vntoo you, that he shall take of myne, and shewc vnto you.

The

The exposition of the text.

His gospel is a p  ce of that sermon that Christ made after Supper, the night before he suffered, wherin (as I tolde you this day seuennight) he warned his Disciples afrechande of his Passi  n, Death, and Resurrection; and disputed of the persecution and comfort of the Churche, and the state of his kingdome, of what sorte it shoulde bee vnto the ende of the world: and that too this end, that his Disciples shoulde be confirmed in the faith, and not renounce their profession, for the crosse and stumbling blockes therpon risen among many. This also was the cause of this Sermon that I haue rehearsed: the effect wherof is, that Christ promiseth to his church an aduocate, teacher, and gouerner, the holy Ghost. Wherby is shewed the difference betw  ene the administration of the civill gouernement, and the kingdome of Christ. For that hath n  ede of outwarde sinnes, as lawes, decesses of magistrates, open punishmentes, &c. But this is gouerned by the word, by the spirite, by faterly discipline, and by sacraments. The places are th  e.

- 1 The profite and n  edfulnessse of Chrysts departure to the Farter, wherein the kingdome of Christ is described.
- 2 What the holy Ghost doth in the world.
- 3 Of the saying: I haue many things too say vnto you, but you are not able too beare them away at this time.

To the first.

I go too him that sente mee, and none of you asketh mee vvhither goest thou? that is too say: Nowe is my death at hande, and my victorie ouer death, which when I haue obteyned, I will ascende too my farter. That the Lorde speakeþ so darklye, hee dooth it too this purpose, too stirre vp his Disciples too make more diligent enquirie of his Death

U.ig. and

14 15

The.ijij.Sunday after Easter.

and resurrection. But they for all that thought nothing lesse than that he whom they had acknowledged to bee the Messias, should bee deliuered to so reprochful a death : so blinde is reason in matters perteyning to God. It crepeth her upon ground, it can not daeme aright of heauenly things, and of Chryssts kingdome.

Bicaus (sayth he) I haue tolde you these things, your hertes are filled vwith sorow, that is too say, because yee haue herd me make mention of my death & crucifying, yee are striken with sorrow. For yee understand not what god my death and Resurrection shall bring you. But I tell you truth : it is expedient for you that I go, as if he had saide: Yee shal not thinke of my death, as of the death of an other man: but know yet this, that my death, my resurrection, and my going to the father, shall bring singuler profite unto you. The profite in effect is this. Like as Chrysste was borne, circumcised, offered in sacrifice, and a teacher unto vs : so also was he put to death, and raised agen from death for our saluation, conditionally, that we leane vpon him by stedfast faith. Whereupon is that saying the. x. to the Romans. If thou beleue in thy hart that God hath raysed vp Iesus Chrysste from death, thou shalt bee safe. This profite of Chryssts going away, his disciples understoode not : but onely dreamed of a worldy kingdome, wherein Chrysst as the highest Monarche shoulde holde the souerayntie.

For if I go not avay, that comforter shall not come vnto you, as if he had saide, I shall suffer for your sakes, I shall rise again for your sakes, I shall go to the father for your sakes : that from thence I may sende you a sanctifier, a comforter, and an aduocate. In these words he giueth vs to understande two things : the one is, that the Church shall haue enemies in this world, and that it shal be exercised with the croesse. The other is, that in the croesse and in persecution, it shall haue the holy Ghost a comforter and aduocate, whom he shall giue vnto it. For thus he sayth: And whē I am gone

I vwill

The .iiij. Sunday after Easter. 156

I vvil send him vntoo you. All these things tend too this purpose, that when the Disciples shoulde see Chryste betrayed by Judas, caught too be punished, and condemned to most shameful death, they shoulde by some meanes take hart too them, vpon trust of these promises of Chryste. From hence also let vs seek comforste, as often as we bee afflicted in the kingdome of the woorlde, and let vs thinke vppon the difference betwene Chrystes kingdome and the kingdome of the woorlde. In that, is the holy Ghost an aduocate and comforter, whome the Father shall giue too them that aske, according to Chrystes promise: and he shall giue the holy Ghoste too them that aske: but in this there is affliction and miserie.

¶ Of the second.

IP the seconde parte, the terte telleth what the holy Ghoste shall doo in the woorlde. VVhen he commeth (sayth he) he shal reprooue the vvorlde of sinne, of rightuousnesse, and of iudgement. Of sinne, bycause they haue not beleued in me: of rightuousnesse, bycause I go too my Father, and now yee shall not see mee: and of iudgement, bycause the Prince of this vvorlde is iudged already. These wordes of Chryste are too bes referred vntoo two times, namely vntoo that time that followed immedately after the Lordes Ascension, and too the reste of the whole time vntoo the end of the woorlde: First therefore wil I shew how these words are too bee vnderstoode in respecte of the time that followed immedately after the Ascension of the Lord, when the holy Ghoste was givien visibly too the Apostles vpon Whitsun Sunday. First he sayth: the holy Ghoste shall reprooue the vvorlde of sinne, that is to say, The holy ghoste shall manifestly conuince that too bee sinne, whiche the woorlde thinketh too bee no sinne. For the woorlde (that is to say, mine enimies of whome I am rejected, despised and nayled to the crosse) beeing convicted by the manifester witnessesse of the holy Ghoste and their owne conscience, shall confesse it selfe too haue doone amisse, and also too haue synned very greuous-

¶ .iiij.

ly in

14 15

The iiiij. Sunday after Easter.

ly in that it hath not beleued on me, whiche thing haer tofore it took too bee no sinne at all. How true this is, they beare witnessesse, whome Peter reproueth of murther in the seconde of the Actes. For they beeing conuicted of their sinne, say: Men and brethren what shal we do? Thus are these men compelled to confesse their murther: and to acknowledge them selues to haue sinned greeuously, in killing him on whome they ought rather to haue beleued.

Secondly hee shall reprove the worlde of righteousnesse, that is to saye, the Holye Ghoste shall cleerely conuince, that that is righteousnesse whiche the worlde thinketh too bee no righteousnesse. For the holy Ghoste shall proue openly before the worlde, that Chrysste was righteous in dæde, whiche thing the proude Pharisies and the worlde thoughte not, but Chrysste confirmed his righteousnesse by his dæde. What it is so, it appereith by the reason added: For (sayeth he) I go unto my Father and you shall see mee no more: that is to say, When the worlde shall see openly in the Church that I haue headed the holye Ghoste intoo you, it shall bee compelled to confesse that I was righteous in very dæde, and not an ungodly & blasphemous person, in that I sayd, I was the sonne of GOD, for the holy Ghoste shall beare witnessesse of mine innocencie.

Furthermore, the holy Ghoste shall reprove the worlde of iudgements, that is to say, the holy Ghoste shall cleerely conuince, that that iudgement is already giuen, whiche the worlde thinketh not: for hee shall beare witnessie that the Prince of this worlde is iudged. What is that? The worlde whiche called me Chrysste in mockage, and did bid me come downe from the Crosse, shal bee conuinced by the holy Ghoste (whome I shall poure out vpon you on Whitsonday) that it hath iudged amisse. For the holy Ghost shal bring too passe, that they shall in very deed understand and knowe, how that I having vanquished the Deuile by my resurrection, do bear the whole swaye in the worlde, when no man shall bee able

to

The iij. sunday after Easter. 157

to withstande you. This is the meaning of these wordes, if we reserre them vnto the working of the holy Ghoste vpon Whitson Sunday, whiche thing we must needes do. And yet they belong not so precisely to that tune, but that they bothe may and must also bee referred to the whole time folowing, euen vnto the ende of the worlde, according as I will shew by and by.

First therefore, the holy Ghoste shall reproue the worlde of sinne, that is to say, shall shewe it to be giltie of sinne. Of what sinne? For that (sayth he) they beleue not in mee. And are there none other sinnes that the holy Ghoste shal reproue than vnbeliere, or not to belieue on Chryste? Yes surely there are infinite and horriblie sinnes agaist the firste and seconde table. Why then did he put this alone? Because as long as this remayneth, the rest also are reteyned with it: and when this goeth away, the reste are released. Therefore like as all other sinnes are where vnbeliere is; so where as is sayth in Chryste, all sinnes are forgiuen. For euerlasting life is promised to him that beleueth, which shold not be done vnlesse the sinnes were forgiuen.

Here then we see how needeful a thing it is to belieue in Chryste. But what is to belieue in Chryste? It is to persuade a mannes selfe that Chryste is the highe Preeste and King, who by his death hathe made satisfaction for sinne, and by his glorioius resurrection hathe broughte righteousnesse, or that by his bloud, he who is bothe GOD and man, hathe purchased a Churche vnto him selfe. Actes, 20. This sayth is not the worke of man, but of God. It springeth not of reason, but of Gods word. Moreouer the word of GOD is of two sortes: Law and Gospel. The law pulleth away trust in our selues and the Gospel worketh trust in Chryste. For the law setteth before vs the rightful wil of GOD: namely that we should keepe the Law, or otherwise to bee damned by the wil of God. The gospel setteth before vs the gracious wil of God, which is, that God forgiuing our sinnes, wil receive vs into his fauoure.

A. v.

noure

The.ijj.sunday after Easter.

your for Chrysts sake. Therfore like as by the law we come to the knowledge of our owne weaknesse, and by this too the knowledge of Gods rightful wil and iudgement, and so consequently too despaire: so by the vnderstanding of the Gospel, wee come vnto the knowledge of Gods mercy for Chrystes sake, who was givien to bee made a Sacrifice, that hee mighte take away the sinnes of al that beleue in him. By this knowlidge, through the working of the holy Ghoste, is conseyued faith, whereby all sinnes are abolished, and Chrystes righteousnesse offered vnto vs, that wee bee no more condemned as sinners, but appere in Gods sight righteous & as his sonnes: too whom eternall life is promised for an inheritaunce, according to this Scripture, hee that beleueth in the sonne hath euerlasting life: but hee that beleueth not on the Sonne shall not see life, but the wrath of GOD abideth vpon him. Why so? Because he abideth in his sinne, for the whiche he is bound vnto everlasting paine, according to that saying, hee that beleueth not in the sonne, the wrath of God abideth upon him. By the name of wrath is signified curse & paine, ioyned with damnation. Herby it appereth how needful faith is, & what it bringeth too passe.

Then followeth. And he shall reprove the wvordē of rightouineſſe, because I go too the Father, and you shall see mee no more. That is, the holy Ghost shal reproove the world, for not folowing true righteousnesse, wherthvrough we might stand before GOD. And this true righteousnesse is the righteousness of Chryſte, namely that hee going to the father is there an high Preſt and intercessour for the beleuers: for Chriſts ſuffering and interceſſion too the Father is the righteousness of the beleuers. But bycause the faithleſſe wvordē beleueth not this, it is reproved of the holy Ghoste. For he effectually conuinceth, that righteouſneſſe cannot happen too men by any meanes else, than by the imputation of Chryſtes righteousnesse, which falleth too their lot that beleue on him. These are ſtrange and wonderfull things too them that understande not

The. iij. sunday after Easter. 158

not the righteousnesse of Faith, but dreame themselues too
bee righteous eyther for the outwarde obedience of the law,
or for mennes traditions, as the Pharisis in olde time, and
our Papistes do in these dayes. These perceyue not that all
the works of the worlde are farre more imperfect, than that
they can ouercome the power of the Deuill and Death. But
how is it proued that Chrysts obedience is our righteous-
nesse? It is proued by most grounded testimonies of the scrip-
ture. Paule Rom. 5. Like as by the disobedience of one man,
(namely of Adam) many became sinners: So by the obedi-
ence of one (namely of Christ) many shall bee made rightu-
ous. We haue this righteousnesse of Christ imputed unto
us, when we beleue on him, according to that text to
the Romanes. With the hart we beleue unto righteous-
nesse. Also: Abraham beleued God, and it was imputed to
him for righteousnesse. Paule Rom. 3. We suppose that a
man is made righteous by Faith, without the deedes of the
law. The selfe same thing meaneth Christ in this place, whē
he layth: The holy Ghost shall reprove the vworld of rightu-
ousnesse, because I go too the father. That is, the holy Ghost
shall not only proue me too haue bin righteous, but also shall
manifestly shew that I am the righteousnesse of them that
believe in me.

It foloweth further. And the holy ghost shall reprove the
vworld of judgement, because the prince of this vworld is iud-
ged. That is, the holy ghost shall (maunger the worlde) proue
me too bee that seede that was promised to tread downe the
Serpentes head, that is to say, that should iudge the Prince
of this worlde, with whom also are all his members iudged
and condemned. For if the head bee condemned, what can the
members do? Wherefore let the Deuill rage agaynst the
godly as muche as he listeth: yet is he able to do nothing.
He shall lye in wayte truely: but he shall not ouerthowe
us, as long as we keepe our Faythe strong and stable.

For

14 15

The.iiij sunday after Easter

For thus sayth John. This is the victorie that ouercommeth the worlde, euen your faith. By the worlde is ment Sathan himself with al his band of Tyrants, Sophisters, Hypocrits and meritmongers. For Christ by his spirit confoundeth the judgement of Sathan, who by his gard condemneth the gospel. For he shal not stoppe the course of the Gospel, although he oftentimes attempt it with rivers of blud, from the beginning of the world vnto this day, and specially after Chrysts Resurrection.

We haue in what sort the holy Ghost shall reponce the world. Now let vs shortly see what hee dooth in the Churche. First he is present effectually in the word & the sacraments. For wheresoeuer the worlde of God is preached purely, and the sacraments ministred according to Chrysts institution, there is he present, and will worke effectually in the hearers of the word, and in the partakers of the sacramentes. But as for them that either haer the word sligly, or vse the sacraments without reverence, they set themselves agaist the holy Ghost, and despise the ministracion of the word and sacraments, to their owne harme and damnation.

Ageine (as this Texte teacheth) the holy Ghoste is present in the Churche, as a comforter, aduocate, and teacher of the truth. For we in the worlde are pressed with many inconueniences, against which we haue neede of a comforter: least being discouraged with aduersities, we should renounce our profession. Our aduersarie the Diuel accuseth vs dayly, as he accused Job. Her could we not stand without our aduocate, who warranteth vs that God is at one with vs, and wil not cast vs away for our sinnes, so we fal to repenteance. Besides this, wee are infected with muche and deepe ignorance, so as we are not able to understand gods matters. Wherefore we haue neede of the holy ghost to teach vs, who wil lead vs into all trueth, according to Chrysts promise. And when the spirite of truth shall come, he shall teach you all truth.

The holy ghost commeth after two sorte: visibly and invisibly.

owf oill
yow you ha
Job ghost come

uisibly. He came uisibly, into the Apostles vpon Whitson Sunday, as we shal heare when the time comineth. He commeth uisibly into mennes harts, when the Gospel is preached, and he sealeth vp the truth of the Gospel in the harts of hearers. Christ speaketh of both the comings of the holy ghost. For that which went before in the Apostles uisibly, the same followeth uisibly wheresoever the Gospel is taught purely.

But to what end tendeth the Doctrine of the holy Ghost? He shal not speake of himself, but whatsoever he herereth, that shal he speake. That is, the holy ghost shal teach you the same doctrine that I haue taught you, and shal tel you whatsoever shall come to passe. That is, he shall reuele vnto you what maner of kingdome my kingdome shall bee, bothe in this life and after the general resurrection. And he shall glorify mee, because he shall take of myne, and shew vnto you. That is, the holy ghost shall by his record and effectuall working, establish the glory which the father hath giuen mee: so as þ gates of hell shall not bee able to preuaile a whit agenst my kingdome: for they can never darken my glory.

G Of the third.

Now remaineth to speake of this saying: I haue yet many things to say vnto you, but you cannot beare them away as now. This place do the Papists abuse, as though the Apostles had not delinuered a ful doctrine to the Church. And this they uphold, to the end they may stablish their Passes, prayngs to Saincts, Rosaries, Pardons, holy water, and other deceits of Antichrist. But Christ speakest according to the capacite of his disciples, and of the weakenesse that was in them before his death, & of the gift that they shold receive after his resurrection, vpon Whitson Sunday. As if he had said, I wold speake many things to vnto you concerning my kingdome and other mysteries: but as yet ye are not fully & thoroughly taught by the holy ghost, whom I will give you in his time, who shal lead you unto all truth, that is to say, in-

to

The.ijij.Sunday after Easter.

too full knowledge of my kingdome. This full truthe did the Apostles obteine vpon the very day of Pentecost or Whitsun Sunday, which after ward they did put in wryting. Wee must lase the same truthe, and holde our selues contented therwith, if we mynd too bee the scholers of the holy ghost, too whome with God the father and the euerlasting Sonne, bee praise and glory for euer and euer. Amen.

The.v.Sunday after Easter.

¶The Gospel. John.xvj.



Erely, verely, I say vntoo you: vwhat so euer ye aske the father in my name, he vvill giue it you. Hitherto haue ye asked nothing in my name. Aske and ye shall receiue, that your ioy may bee full. These things haue I spoken vntoo you by prouerbes. The time vvill come, vwhen I shall no more speake vntoo you by prouerbes: but I shall shew you plainly from my father. At that daye shall yee aske in my name: And I say not vntoo you that I wil speake vntoo my father for you: For the father himselfe loueth you, bicause yee haue loued mee, and haue beleeued that I came out from God. I vvent out from the father, and came into the vworld. Againe, I leaue the vworld, and go too the father. His Disciples sayd vntoo him: Loe, novv thou talkest plainly, and speakest no prouerbe. Novve are vve sure that thou knovvest al things, and needest not that any man should aske thee any question: Therefore beleue vvee, that thou camest from God. Iesus ansyvered them: novve ye doe beleue. Behold, the hour dravveth neare, and is already come, that yee shall bee scattered euery man too his ovne, and shall leaue mee alone. And yet am I not alone: for the father is vwith me. These vvords haue I spoken vntoo you, that in mee yee might haue peace, for in the worlde shall yee haue tribulation: but bee of good chire, I haue ouercome the world.

The

The v. Sunday after Easter. 160

The exposition of the text.

For a god consideration is this Gospell red in the church as vpon this day. For it conteyneth the cheefest woorke of Christians, and the woorke that is peculiare too them. For only Christen folks can performe this seruice of Invocation vnto God. For after that vppon last Sunday was declared what is true Faith, what is rightuousnesse, what is iudgement, and (to bee bref) what is the kingdom of Chryst, and in whom it consisteth: In very good time & order is mencion made this day, of the cheefe seruice that the Citizens of Chrystes kingdome can performe, which is the true calling vpō God. And because no exercise of the godly is more needful than prayer, and that no woorke is more hard, than to pray aright: I wil in this sermon entreat of prayer only. And to the intent wee may the easier vnderstand this doctrine: I wil say two things concerning prayer, which are these.

- 1 What Christian prayer is, and how many sortes there bee of it.
- 2 What are the condicions that must goe with every prayer.

For when I haue discussed these two places, I hope there shal bee no man (so he yeld himself easie too bee taught) which shall not cleerely and plainly vnderstand, what thing Christian prayer is, and how needfully the seruice of prayer is required at our handes.

¶ Of the first.

VHAT thing is Christian prayer? It is a lowly lifting vp of the minde vnto God, in desiring ought at Gods hand, or yelding thanks for benefites received. Now y there bee two sortes of lifting vp the mind vnto God, first it is confirmed by y record of David, who going about to pray, sayth in the 25. Psalme: Unto thow O Lord haue I lift vp my soule: and

The v. Sunday after Easter.

and secondly by the forme of praying appoynted to vs by the Lord: Our father which art in heauen. Moreouer by the gesture of them that pray, who as they are praying are wont to lift vp their eyes unto heauen. This therfore it behoueth vs to know, that prayer is not a pratling of the speche only: but that it is an humble lifting vp of the hart unto God, with which humble lifting vp of the hart, words also procede out of the mouthe.

But of how many sorte is Chりisten prayer? It is of foure sorte. Deprecation, Adoration, Intreatance and thankes giuing. These seuer kindes of prayer wil I declare brefely.

Deprecation is an humble lifting vp of a mannes minde unto God, wherby is desired deliurance from such things as trouble or vex him. As when we desire to bee deliuered from Tirannie, violence, diseases, famine, and other things that seeme sharpe unto vs.

Adoration is a lowly lifting vp of mannes soule unto God whereby we desire some benefite at his hand: as when we desire encreasements of faithe, loue, patience, chastitie: and when we craue those things that we haue neede of towards the maintenance of this life.

Intreatance is an humble lifting vp of a mannes mind unto God, wherby one maketh lute for an other: as when we pray for such as lye extremely sicke, or for others that haue neede of our prayers.

Thankes giuing is an humble lifting vp of a mans mind unto God, whereby we yeld thankes unto God, either for benefits bestowed vpon our selues or others, or for ridding our selues or others from some inconueniences. Now wee perceiue what Chりistian prayer is, and how many kindes there bee of it. Hierafter remaineth that we speake of the continual circumstances of godly prayer.

¶ Of the second.

In every godly prayer, ther must needs bee alwaies these. v. properties & circumstancess. First, the earnestnesse of hart in

The vth sunday after Easter. 161

In him that prayeth: secondly, cōsideration of the causes that moue vs to pray: thirdly, who it is that wee cal vpon: fourthly by whom wee are herd: and fiftly what wee ought to aske of God. For these things shal make vs a difference betwene the vaine babling of the heathen, and the effectuall prayer of the godly. Wherfore I beseeche you deere brethren, that you will diligently lerne, and thorowly wey these continuall circumstanses of prayer.

The first circumstance of a godly prayer, is the affection of the hart, that the hart bee wel bent and settled in praying. For if honestie require that our body bee well ordered when wee haue communication with men of more hono^r than our selues: it is much more meete that our minde bee very well disposed, when wee shal speake before God in the sight of his Angelles. What maner of affection then ought his to bee, that will call vpon God with frute? First of al, let him put off all imagination of his owne glory, woothinelle, and deserte. Next let him thinke vpon his owne needinelle, and perswade himselfe that he is utterly destitute of al ayde, vntesse the Lord reach him out his helping hande. Then let him cast downe himselfe by true repentance. And lastly let him bee kindled to prayer by confidence of gods promisses. For who so euer swelleth either with opinion of his owne vertue, or feleth not his own needinelle, or casteth not himselfe downe before God through true repentance, or wanteth sayth: he prayeth with the Pharisie and not with the Publicane, that is to wit, he prayeth not aright and effectually.

The second circumstance, is of the causes whereby wee must bee moued to pray. And there bee many causes, wherof I wil reherse some, to the intent that greater desire of praying may be stirred vp in vs.

The first cause is Gods commaundement, wherunto it becommeth all creatures to bee obedient. Call vpon me (sayth hee) in the day of thy trouble. And Chrysostomus Apostolus do oftentimes prouoke vs to pray, by the commaundement

X.J.

of

14 15

The v. Sunday after Easter.

of God. Wee must diligently muse vpon this cause, which may stirre vp in vs a desire too pray.

The second cause is the promise. For God hath promised that he will heare our prayers, according as it is saide in this Gospel: VVhatsoever yee shall aske the father in my name, he shall gue it you. Also in the Psalmes: Call vpon me in the day of thy trouble, and I wil heare thee. Too here, is nothing else but too graunt our requestes.

The third cause is the crosse pressing vs, that is too say, the feeling both of our owne and other membes nedynesse. Heere wee must looke about vs, what pincheth vs at home, and what abrode: wee must thorowly wey the publike and priuate harmes: wee must thinke vpon the distresse of the Church, encountering in this world againt the devill and his members: and too bee short, wee must think vpon all the necessities that nip vs in this life: wherby wee may bee stirred vp too call vpon God.

The fourth cause is victorie in temptations. Wherupon in the first of Saint James, we are commauaded too pray, as often as wee are troubled with temptations. And Chrysostom sayeth: Pray, that yee enter not into temptation. For hee that prayeth earnestly and continually, shall not easilie be ouercome, eyther by the slightes of the devill, or the wickednesse of the worlde, or the prouocation of his sinnesfull flesh. Heribon Salomon sayth: The name of the Lord is a most strong towre, that is too say, The calling vpon God, is a most assured defence againt all euils.

The fifth cause is, the sundry suttleties of Sathan, who layeth snares for vs in our doctrine and conuersation. Paule Eph. 6. biddeth vs take that sword of the spirit (which is the woorde of God) agaynst Sathan, by all maner of intreatance and prayer.

The sixth cause, is the most plentiful frute of often prayer. For the custome of praying keepeth vs in the feare of God, and in godlynesse. For that man is not easie too take a fall,

Who.

Who sencing him self with continual prayers, dooth earnestly set his minde vpon godlynelle. Contrarywise they that neglect the exercuse of prayer, ar subiect to divers casualties. Many that are led to execution, knowe not so muche as the forme of prayer prescrybed by Chrysie: and though he some knowe it, if a man aske the question, they confesse, they prayed seldom or never.

The seveth cause is, the examples of holy men, whose cheife care in this life, was to call vpon God earnestly. The Jewes prayed thrice a day: in the morning, at none, and at night. So also did Daniell, and many others whose godlynelle is commended. But among manye yee shall finde some that in steede of prayer, do not only in the morning, at none and at night, but also whole nights & whole dayes legyther, giue them selues to wickednesse, to make a soft pillow for the Deuil, that he may rest the more quietly in their hertes. These moste weightie causes it behoueth vs to think vpon earnestly, to the intent we may drive away our drouzynesse, and bee stirred vp to call vpon God in god earnest.

But some passing ouer these moste weightie causes, say: God knoweth wherof wee haue need, and he beareth vs god wil. For he is our Father, therfore wee need not wearie our selues with praying. I answere. True it is that C^AD knoweth what things wee haue neede of, and he is our father in dede conditionally that wee bee his sonnes by faith. Neilher do wee therfore aske of God, because we wold teach him that which he knoweth not. But it is to be knownen, y he wil not haue y order broken which he hath apointed. For as he hath ordyned that he wil haue vs fed with meat & drink: whiche thing he could notwithstanding do without these meanes: so his wil is y we should obteine the god things that perteine as wel to our salvation, as to the sustentation of this life, by prayer whiche precedeth of sayth. Yee receive not (sayeth S. James. 4.) because yee ask amisse. And Christ sayth: The lord shall give the holy Ghost to them that aske, but he sayth not

X. y.

to

14 15 6

The. v. Sunday after Easter.

too loyterers or them that liue carelesse. Wee must therefore aske, if we set by our own welfare. Wee must acknowledge bothe, as wel the godnesse of GOD who is redy too giue too those that ask, as the needinesse of our selues who shold not be able so much as too draw our breth, vnlesse he susteined vs

The third circumstance is, who hee is that is too bee called vpon. It were no need too speake of this circumstance, if there were not some too bee sound stil, that call vpon I cannot tell what Saincts. Wherfore I wil speak brefly of this circumstance, whiche is so exceeding necessary. And I say with good aduise and not at aduenture, that God onely is too bee called vpon. And the same alone is God the Father, the Sonne and the holy Ghost. The sonne is too bee called vpon as one selfe same God with the Father and the holy Ghost. Agein hee is too bee called vpon as a mediator between vs and God. That God alone is too bee called vpon, it is confirmed by fourre reasons, whereof the first is commaundement. For wee haue commaundement too call vpon God only. Now wheras nothing pleaseth God without sayth: and sayth cannot be without the word; it foloweth that none is too bee called vpon, but he concerning whom wee haue commaundement.

The second is promise. No Invocation hath promise, but that which is made vnto God: therfore we do amisse too call vpon any other than God.

The thirde is example. We haue no example of holy men that called vpon Saincts. Wherfore let vs treade in their steps, and let vs yelde this deuine seruice, vnto none but to whom it is due, that is, alonely vnto God.

The fourth is a manifeste forbidding. Thou shalt worship the Lord thy God, and him onely shalt thou serue. Wherfore it is too bee hild for a most certaintie, that the Deuile brought in the calling vpon creatures, that is too say, vpon Saincts, for three intents. First that he might spoyle Chryst of his honoures. Next that he might worke reproche to the Saincts departed. And agein, that the Idolaters that call vpon Saincts might

The. v. Sunday after Easter. 163

might perish. I warne you therfore that are still in your error, too amende betimes, least yee fall into the hands of the living God when you looke leait for it. Neither bootes it them that some say they do it of a god intent. For al intent of man in matters of saluation is euill, vnlesse it bee guided by Gods word and the holy ghost. For thus sayth God himselfe: The thoughts of men are wicked from the beginning. And Paule sayth: The fleshly man, (that is, he that hath not the spirit of God) perceiueth not the things that are of God.

The fourth circumstance is: by whō we ought to call vpon God. For it is written that God haereth not sinners. Therfore there is giue unto vs a mediator Jesus Christ, in whose name wee shall cal vpon God, according as Chryst teacheth vs in the Ḡspell of this day, saying: VVhat soever yee shall aske the tather in my name, he shall giue it you. Upon trust of him therfore, and not vpon confidence of our owne worthiness, shal wee make our prayer, being sure that God will haere vs by him. Howbeit, for as muche as this sentence of Chrysts is notable, and full of comfort, I wil expoun it more distinctly, for it conteneith many profitable admonishments. This saying in my name. (that is, for my sake, & in acknowledging and confidence of me,) comprehendeth many things, For it teacheth, warneth, and comforteth.

I pray you what teacheth it: First that our owne worthiness is too bee excluded. For we may not call vpon God in confidence of our owne worthiness, but in trust of Chrysts defence. Secondly, that Hypocrisie is to be separated from true prayer. The Pharisee in his prayer, boasteth much of his own holiness. I am not (sayth he) as other men: I offer the tenths of all that I posesse: I fast twise a weeke. This man prayed not in Chrysts name: but vpon trust of his owne holiness, he rather poured out wail words than prayed. Thirdly, that heathenish bragging is too bee layde away. For the Heathen thought they were herd, when they had first deserued it at Gods hand: Like as Agamemnon thought he shoulde bee herd

X.ij, for

14 15
6

The v. Sunday after Easter.

for his sacrificysing of an hundred beasts at once. Fourthly, it teacheth the difference betweene the praier of Christen folk, and the prayer of all other men. For only Fayth maketh the difference betweene the prayers of Christians and of others. The Turkes, Jewes, Paynims and such like think they cal vpon God, but in dede they doo not: because they are voide of trust in the mediator, and acknowledge not him to bee God, who is the father, the sonne, and the holy ghost.

Of what thing dooth this saying in my name warne vs: it warneth vs of our blindnesse. For when Chryste biddeth vs aske in his name, no dout but they be great things which we ought too aske. Being warned therfore by this saying, let vs open our eyes and looke about vs, what common and what priuate: what inward and what outward: what ghostly and what bodily things wee ought too demaund: and on þ contra-
ry part, what evils wee ought too pray too bee rid off.

Now dooth this saying in my name comfort vs: It comfor-
teth vs agenist two very great impediments of Prayer,
which are vnwoorthiness and distrust. For when he sayeth,
ask in my name, he wil haue vs set his woorthiness agenist
our vnwoorthiness, & his promise agenist our distrust. But
many receive not that which they aske, because they aske a-
misse, neglecting their faith in Christ, and rather beating the
aire with vain babbling, than percing the heauē with ardent
affection of faith. These cannot iustly complayne that they
pray often and obteine nothing. Wherefore that wee bee not
found in the number of them, let vs pray with fayth.

The fifth circumstance is of the things that wee ought too
demaund or too desire deliueraunce from. Things too bee reque-
sted are of thre sorte. For either they concerne gods glory, or
our owne saluation, or else the god things that perteine too
the commoditie of this life.

Before all things wee must pray for the aduauncement of
Gods glory, according too this, Halowed bee thy name. Not-
withstanding wee must not in this behalfe appoynt God a
meane:

The fifth Sunday after Easter. 164

meane: for hee knoweth best by what meane his glory may be aduanced. But we must through assured confidence aske, and persuade our selues that he wil heer vs.

Also wee aske our saluation, but without all condition, because wee haue an vniuersall promisse of saluation. For euer y one that calleth vpon the name of the Lord shall bee sauued.

As for the god things that make too the sustenance of this life, we must aske them vpon twoo conditions: namely so as the obteyning of the thing that we demaund, doo neyther hinder Gods glory, nor hinder our owne saluation.

After the same maner must we pray for deliuerance from those euils that fight agenst these kindes of god things. The euils of the first & second sorte, are too bee wished away without condicione. But those euils that are troublesome too vs in this life, are too be wished away vpon condition that it bee no hinderance too Gods glory & oure owne saluation. For Gods glory is too bee preferred before all things. And thus muiche concerning prayer. GOD graunt vs grace that these words may take roote in our harts, throught Jesus Chryst, too whom bee honor and glory for euer and euer. Amen.

3 brevis
Coram - to d.
Exaudi - d.
Exaudi - m.
work - or pray

Upon the day of our Lords Ascension.

The Gospel. Mark.xvij.

Iesus appeared vntoo the eleuen as they satte at meate: and cast in their teeth their vnbelieve and hardenesse of harte, bycause they beleeuued not them vwhiche had seene that he vvas risen againe from the dead: and he sayde vntoo them: Go yee intoo all the vworld, and preache the Gospel too all creatures: hee that beleeueth and is baptised, shall bee sauued. But he that beleuueth not shall bee damned: And these tokenes shall solovv them that beleue. In my name they shall caste out Deuiles, they shall speake vwith newe tonges, they shall drieue away Serpentes. And if they drinke any deadly thing it shall not hurte

X.ijij.

hurte

14 15 6

Ascension day.

hurte them. They shall lay their hands on the sick, and they shal recover. So then vwhen the Lord had spoken vnto them, he vvas receyued intoo Heauen, and is on the right hand of G O D. And they vvent forthe, and preached euery vvhile: The Lord vvor king vwith them, and confirming the vwoord vwith miracles fol lowing.

The exposition of the Text.

His feast is ordyned in the Church, for that article of our Creed, wherin we professe our selues too beleue in Iesus Chryste ascending intoo Heaven, when he had bin conuersaunt with his Disciples fortie dayes after his glori ous resurrection. In this feast, as in others there be thre things too be weyed. First the storie with the circumstances thereof. Then the benefite that is bestowed vpon vs: And lastly the right use and minding of the storie. These thre things offer themselues in the exposition of this Gospel. The summe wheroft is, that the Lord (the fortith day after his resurrection) appereed too his Disciples, whome hee vpbrazed with their vnbelieve and hardnesse of hart, & com maunded them too preache the Gospell throughe oute all the world, shewing what frute shall redound of the preaching of it too the hearers, so they receive the Gospel by sayth. More over too the intente their preaching may bee credited, hee promiseth too confirme their doctrine with miracles. When hee had giuen this charge, hee ascended visibly into heaven, and sitteth at the right hand of his father. And his Disciples obey ing his commaundement, went abrode too preach the gospel, the which our Lord confirmed with signes ensuing. And this is the effect of the Gospel. The places are thre,

- 1 The rebuking of the Apostles.
- 2 The institution of the ministerie of the word.
- 3 Chrystes Ascension intoo heaven.

of

¶ Of the first.

THE forth day after his resurrection, he appered to his Disciples and vpbrayded them vwith their vnbelieve and hardnesse of harte, bycause they had not beleueed those that tolde them they had seene him risen ageine from death. Hē findeth fault with two things in his Disciples:hardnesse of hart and vnbelieve, that is to say, the rote and his frute. The rote is hardnesse of hart, whiche taketh increasement and strength, partly of it own originall beginning, & partly of it own corruption. For a man that is not inspired with the holy ghost, cannot understand any of those things that are of the spirite of God. Of this most naughtie rote there are very many and euil frutes. The first is that whiche is rebuked haer, namely vnbelieve. Out of this afterward, bud moste naughtie brauches, as disobedience towards God, & whatsoeuer leudnesse and wickednesse is in this life. By whiche the power of the rote unsuppreſſed, is perceyued, and also ſene how great increasement vnbelieve hath taken. For this is a moſte assured token, that whersoever ſinne reigneth, there vnbelieve as an Emprefle poſſelleth the hart of man.

Furthermore, we may learne heereby, firſt (after the ex-
ample of the weake Apostles) not to despair of oure ſelues
beeing weake, althoughe we cannot by and by comprehend
the heauenly miftieries. For the Churche hath euermoze hir
certein woundes for oure Lorde too poure his wine and Oyle
into. Neyther is it reaſon for any man too hope that hee maye
put of all weaknesse, as long as hee carieth this mortall body
about him. But like as in olde time the people of God beeing
brought into the promised land, had their neyborz the Phi-
lippines enimies vnto them, ageynſt whom they kept conti-
nuall warre. So we beeing brought into Chyſſes churche,
haue bothe inward and outward enimies ageynſt whom we
must make warre, leaſte we were ſuggiſhe thorough icle-
nelle. The other thing that we haue too learne haere, is that
we ſhould conſider by the deede of Chyſſt not caſting off his

x.v.

raw

14 15

6

Ascension day.

rawe & weake Disciples, how gentle a high Prest we haue,
who casteth vs not off for oure weakenesse, so there bee any
sparke of fayth in vs. And consequently by his example also
we may learne, to deale gently & fauourably with the wea-
ker sorte.

¶ Of the second.

Vhen Chryst being ready too ascende into Heauen, gi-
ueth commision too his Disciples, saying: Go yee in-
to the vwhole vworld, and preache the Gospel too al creatures.
Hee that beleeueth, and is baptizid shall be sauied, and hee that
beleuueth not is condeynned already, hee beginneth the maner
of setting vp his kingdome, and sheweth the frute of the same
kingdome.

By two meanes is the kingdome of Chryste set vppe: by
word and by the sacrament: the frute whereof is saluation
of the people. Contrarywise, they that be not Citizens in this
kingdome, are subiect too the sentence of damnation.

Here we see there is great difference betwene the amini-
stration of a kingdome of the worlde, & Chrystes kingdome:
and no maruel at all: For the kingdome of the worlde is flesh-
ly, but the kingdome of Chryste is spirituall. That is set vp &
mainteyned by the lawes of men: but this is set vp & main-
teyned by the word of God.

Howbeit soasmuch as the word of God conteyneth sin-
gular doctrines, I will expound them somewhat more large-
ly and distincly, to the intent we may the better vnderstād
Chrystis minde towards vs, and the benefits of the Gospele.

First he saith: Go intoo the vwhole vworld. Pee see the com-
mission. For he sendeth his disciples not too any one nation,
but too all men, dwelling abrode through the whole worlde.
Herby wee may consider the riches of Gods mercie, and the
preciousnesse of Chrystes sacrifice. It is Gods mercie that al
that were damned through sinne, shoulde here the voyce of
the Sonne of GOD, concerning saluation to bee obteyned
through Chryst. For it is not too be thought that God would
have

haue the voice of the sonne of man sound vnto the world, y^e the
greatest part shoulde be destitute of the frute therof, but rather
that by heiring they shuld live, & bee saued through Christ, so
that they receyued the preaching of the Apostles by fayth.

This is more playnly declared by this saying: Preache
ye, or proclayme ye. To whom? To all creatures, that is
to say, to all men, without any exceptions of persons, nati-
ons or kindes. For God is a louer of men, and willeth the
saluation of all men, according to this sayng, his will is,
that all men shoulde bee saued, and come to the knowledge of
his truth: But what must the Apostles proclayme? The gos-
pell, that is to wit: glad tidings of the ouercomming of the
enimies of mankinde, whiche are sinne, death, the devyl, and
hell: of peace made betwixt God and men: and of euerla-
sting saluation, which they that beleue in Chryst shall ob-
tein by inheritance. This is the summe of the Gospel. Now
be it to the intent this summe may bee the better vnderstood,
I will give a more plentifull definition, the whiche I will
also brefly declare by testimonies of the scripture.

The Gospel is a doctrine reueled from heauen, wherin is
shewed deliuernace from sinne, curse, and Gods wrath: and
wherin is proclaimed forgiuenesse of sinnes, saluation, and
everlasting lyfe to them that beleue on the sonne of God,
for the sacrifice of the same son of God, that the goodnes and
mercy of God may bee published, & that they which are deli-
uered by the son, may by faith in the same sonne bring forth
frutes worthy the Gospel. This definition conteineth many
things, which we will reherse and confirme in order.

First I saide, that the Gospell is a doctrine reueled from
heauen, which thing is confirmed by that which is written
in the. xvj. to the Romanes, where Paule calleth the Gos-
pell a mysterie hidden from the beginning. By which wör-
des he signifieth most manifestly, that the Gospel dependeth
not vpon mannes reason. For yf reason coulde by any
meanes through it owne sharpnesse, haue perceiued this doc-
trine,

6
14 15

Ascension day.

trine, it might in no wise haue bin called a mysterie hidden
from before all woylds.

Ageine, it is saide in the definition, that in the Gosspell is
shewed deliueraunce from sinne, from the curse of the lawe,
and from Gods wrath. For the prophet Daniel sayth: that
Chy whole shall take away sinne. And Paul sayth, that the curse
of the Lawe is abolyshed by the comming of Chy whole. Also
the heauenly father telleth vs from heauen, that hee is paci-
fied for his lounes sake. And this thing too bee most true, all
the godly doo feele: hauing witnesse of the holy Ghoste, by
whom they crie, Abba, father. Which thing vndoubtedly they
shoulde not doe, unlesse they persuaded themselves for a cer-
teintie, that sinne is taken away, the curse of the lawe aboli-
shed and Gods wrath pacified.

In the thirde place is added, that in the Gospel is proclai-
med forgiuenesse of sinnes, saluation, and euerlasting life.
For thus sayth the Lord himselfe in the. xxiiij. of Luke. So
is it written, and so it behoued Chy whole to suffer, and repen-
tance and forgiuenesse of sinnes too bee preached to all nati-
ons in his name. And in this dayes Gosspell hee sayth. Hee
that beleueth, shall bee sauued. And the Lord him selfe sayth:
Hee that beleueth on the Sonne, shall haue life euerlasting.
What needes many wordes? All the whole scripture promis-
eth forgiuenesse of sinnes, saluation, and euerlasting lyfe to
all that embrace the Gosspell.

But forþcause these benefits besaf not too al me (for Cain,
Judas, Saul, and many others perished, and at this day as-
las, the most part of y world runneth into destrucciō) therfore
is added in the fourth place of the definition, that these bene-
fits happen too the beleuuers. For the Lord sayth playnly: he
that beleueth in me shall not perish, but shal haue life euer-
lasting. And least any man shoulde think that this dependeth
upon the state of works, Paple writeth, that a man is iuli-
fied without works: & the same Paul pronounceth, y euerla-
sting life is the gift of God through Iesus Chy whole: that is, y it
besaf,

befalleth too them that belieue in Chryſt, not for their owne
desert, but by the benefite of Chryſt.

In the fifth place is added, for the sacrifice of the Sonne of
God. For thus sayeth Paule, through the redemption that is
in Chryſte Iesu. For the Greeke word Apolytrosis, whiche
Paule vſeth, signifieth ſuche a rauſome as is made by pay-
mente of a fine for the pardon of a mannes life. ſuche a fine
payd Chryſt for vs when he was made ſinne for vs, that we
might be made the righteousneſſe of God in him. 2. Cor. 5.

Sixthly is added: that the godneſſe and mercy of GOD
might bee published. Which thing is confirmed by the exa-
mple of the trope of Angels ſinging this Hymne at our Lords
birth: Glorie unto God on high, and on earth peace, and unto
men good wil. Wee must think that this was doen to this
end, that all that acknowledge this Chryſte, may (by the ex-
ample of the moſt pure Angels) lern to ſet out the godneſſe
and mercy of God, ſpecially ſeeing that nature calleth vpon
vs to render thanks to ſuche as haue deserued wel.

Last of all in the definition of the Gospell is added. That
thoſe which are deliuered by the Gospell, ſhould bring forthe
frutes woorthie the Gospell. For Paule in the. 2. Ephe. sayth:
 Wee are created in Iesu Chryſt unto good works, in which
wee must walke. And the ſame Paule ſayth, that wee oughte
to walke in the lighte, bycause wee are the Children of light.
 For how I pray you ſtādeth this with reſon, that wee ſhould
bee exempted out of the bondage of ſinne, and yet ſerue ſinne
and bee opprefſed with the yoke thereof? The grace of God
(ſayth Paule) appeared to the welfare of all men, to the in-
tent that renoucing all vngodlinneſſe and fleshly deſires, we
might liue soberly, godlyly and rightuouſly in this world.

For almuſche then as wee haue by ſtrong reaſons ſhewed,
that ſinne, curse, and Gods wrath are taken away by the
Gospell: and that in their roome do ſucceſſe righteousneſſe,
ſaluation, and everlaſting life for Chryſtes ſake, as long as
wee belieue in him: and that for this benefite God will haue
us let

14 15 6

Ascension day.

vs set forth his goodness, and shew thankfulness in all ours
v hole life : It foloweth that the Gospell (as I sayd) is a doc-
trine reuealed from heauen, v herin is preached deliuernce
from sinne, from curse of the law, and from Gods wrath, and
wherein is proclaymed raighteousnesse, saluation, and euer-
lasting life to all that beleue in Chrysle, for the sacrifice of
him, that the goodness and mercy of God may bee set forth, &
that those whiche are deliuerned by the Gospell, may bring
forth frutes worthy the Gospel.

Thus much concerning the Gospel. And as for that which
is added concerning Baptim, wherby the benefite is applyed
to the Gospel, and sealed vp, it is spoken already in the first
Sunday in Lent, and often elsewhere.

¶ Of the third.

Now foloweth the place whiche is peculiar to this feast.
For the Euangelist declareth that our Lord ascended into
heauen: Wherefore I wil say a little (and that as plainly
as I can) concerning Chrysles ascension into heauen which
is an Article of our Creede.

In this article of cur Lords ascension, there bee thre thin-
ges to bee specially considered of vs. First his coming down,
for before he went vp, he came downe. Secondly his ascen-
sion. And thirdly the frute of Chrysles ascension.

In the comynge downe of Chrysle from heauen into the
earth, there are two things to bee considered: the gifte, and
the Example. The gifte, for that Chrysle descended from Hea-
uen and took mannes nature vpon him, that by offering him
selfe in sacrifice, he might ridde vs of cure sinnes. For by the
sacrifice of Chrysle, the father is pacified, and for Chrysle our
mediatours sake so abased, all beleuers are received, and are
the chylde[n] and heires of God. For therefore did the Lorde
come downe from heauen, therefore did he humble and abase
him selfe, that wee might ascende from the earth to Heaven,
and that wee might bee exalted to everlasting life and glory.
And the example: That we also shuld come downe and be
humbled

humbled. 1. Peter. 2. Chryſt ſuffered for vs leauing vs an ex-
ample, that we ſhould folow his ſteps.

Of what maner Chryſtes ascencion into heauen was,
the scripture ſheweth. He ascended viſibly with a bodily and
naturall mouing, and a cloude tolke him vp into heauen.
Wherpon is ſaide, he ascended aboue all heauens, Eph. 4.
Neuertheleſſe, he did not by ascending, chaunge his hu-
mayne nature into his godhead, or ſo ſhed it out that it ſhuld
be everywher with his godhead, althoſh the union of them
be inseparabeſ.

The frute of Chryſts ascencion is maniſolde, according
as it is eaſy too gather by diuers places of scripture.

The firſt frute therfore is, that Chryſt is a triumphher ouer
his enimies, which are ſinne, death, the deuill, and hell.
For theſe enimies hath he vanquished, and triumphed ouer
them by his glorioius ascencion. Hee wyped out ſinne wher
he was made a ſacrifice for ſinne. Allone as ſinne was wy-
ped away, death was diſarmed: for ſinne is the ſting of death.
When death was once deſtroyed, the deuill lost his force and
weapons. Laſtly, for as much as hell deuoureth onely them
that are vnder ſinne, death, and the deuill: it foloweth that
Chryſt beyng the conqueror of ſinne death, and the deuill,
did alſo ouercome hell.

Secondly, he ascended, to be our head, which ascended
into heauen firſt, that he may ſhew the way unto vs: wher-
upon John. 14. I go my way to prepare you a place, and I
will take you vp unto mee.

Thirdly, he ascended, that hee might from heauen ſpred
the beamies of his power ouer all the world. Eph. 4. Hee as-
cended aboue all the heauens that hee might fill all things.
Then is hee not ascended to be utterly away from vs: but
that with his preſent power hee may rule heauen and earth
and bee preſent with his Church unto the ende of the world.

Fourthly, he ascended, that he might giue giues to men.
Eph. 4. And he hath giuen, ſome Apostles, ſome Prophets,
ſe. ne:

14 15

Ascencion day.

some Euangelistes, and some teachers. That is to say, he's ascended, that he might bee effectuall in the ministerie, confirming it by wonderfull miracles, and sealing it in the hartes of men.

Fiftieth, he ascended, that we might haue an aduocate in heauen. John. I. If any man sinne, we haue an aduocate with God the father, Iesus Chyſt the righteous, and hee is the propitiation for our sinnes.

Sixtly, he ascended, that he might draw our harts vnto himself. Math. 6. Where as is thy treasure, there is also thy hart. Coll. 3. If yee bee risen agein with Chyſt, ſeeke the thin- ges that are aboue, where Chyſt ſitteth at the right hand of the father. Our conuerſation then muſt bee in heauen, where our Sauour ſitteth in glorie, to whom with the Father and the holy Ghoste bee honour, prayſe, and glorie worlds without ende. Amen.

The. viij. Sunday after Easter.

The Gospell. John. xv.

Vhen the comforter is come, vvhom I vwill ſend vntoo you from the father (euen the ſpirite of truth vvhich proceedeth from the father) hee ſhall teſtifie of mee. And yee are vvitneſſes alſo bicaufe yee haue bin vwith mee from the beginning. These things haue I ſaide vntoo you, bicaufe yee ſhould not bee offendēd. They ſhall excommunicate you, yea the time ſhall come, that vwho ſoeuer killeth you ſhall thiſke he doth God high ſeruice. And ſuch thin- ges vwill they doo vntoo you, bicaufe they haue not knowne the father, neither yet mee. But these things haue I tolde you, that vwhen that houre is come, yee might remember then, that I tolde you. These things ſaide I not vntoo you at the begin- ning, bicaufe I vvas vwith you.

The

The exposition of the text.

His Gospel also is a part of that sermon that Chryste made too his Disciples the night before he suffered, the summe wherof wee haue herd a whyle ago. This text conteyneth the promis of the Advocate the holy Ghost, whom shall bee present in the Churche when it suffereth persecution by the wicked wold. For Chryst telleth vs, it will come to passe, that wicked men, and specially the Jewes, shall bee caryed with so great wroth ageynst the Church, that under the pretence of Religion, they shal ryme with might and mayn vpon the godly, yea and persuade the wold, that it is a certeyne seruice of God to kill the godly: and too cast them out of their congregations. And he sayeth, that the cause of this outrage, is ignorance and blindnesse: that is to wit, that they neither acknowledge the wrath of God against sinne, nor understande the benefites of Chryst. The places are thre.
2.

- 1 The office of the holy ghost, and of the ministers of the word in the Church.
- 2 A warning least the godly being offended at the stumbling block, shuld renounce that profession & faith.
- 3 Of the crosse of y godly, & of their glorioius deliuernace.

¶ Of the firste.

And vven the comforter shall bee come, vvhom I vwill send you from my father, he shal bear witnessesse of mee: yea and you also shall bear witnessesse. These woords contain the first doctrine of this Gospele, namely that the holy Ghost and A. postles, and their successours must bear witnessesse of Chryst. Concerning the holy ghost, these things are gathered out of the text. First that he is one God with the father and the sonne. Secondly, that he is a distinct person from the father and the sonne. Thirdly, that he procedeth from the father & the son. And fourthly, y he is giuen to the church by Chryst.

P.J.

And

14 15
6

The. viij. Sunday after Easter.

And why he is giuen to the church, it is heer declared, namely that he may bee a comforter: that he may bee a teacher of the truth: and that he may beare witnes of Christ. Of which offices, I will therefore speake the more brefly, because the same things are too bee repeated vpon Whitson Sunday.

Why is he called a comforter or Aduocate? Lyke as by this terming of him, is giuen an inkling of the persecution and accusing or condemning of the churche by the heathenish world: so is it also expely ment therby, that it shall not bee forsaken of Chryſt in the tyme of persecution, but that Christ sendeth it an aduocate, namely the holy Ghost.

The properties of this aduocate are foure: First, that hee bee at hande to his Clyant, that is, to him that suffreth violence or wrong, or is accused by the wicked world. Secondly that he take vpon him the case of eche man, yea and of the whole Churche, as his owne case. Thirdly, that he teach and admonishe him that erreth, and instruct him that hee bee not ouerthowne in his case. Fourthly, that he comfort him in his trouble. Therfore when the holy ghost is called an aduocate, it is ment therby, that he is the defender of the Church, that he taketh the case therof vpon himselfe; and that he teacheth and conforteth the church.

Agein, the text saith, that the holy Ghost shal bee the teacher of truth. By which name is shewed, first that men can not obteyn healthful truth, of their owne disposition and nature. Secondly, þ the doctrine of truth is not of the lawe, but of the Gospell. For reason of his owne inclination dooth (after a sort) understande the doctrine of the law. And thirdly þ the holy ghost worketh mightily both in the teachers and in the learners. For he maketh the teachers to understande the truth, and the learners to receive it. And therefore we are admonished to call vpon the teacher of truth, that he may giue vs the key of knowledge: and to beware that we drine not away from vs that same most pure spirite, through our vncleanness. For in asmuch as he is holy, that is, cleane, chaste,

The. viij. sunday after Easter. 170

thast, and a maker of others holy, hee dwelleth not in an vn-
pure harte: that is to wit, in suche a hart as tumbleth it selfe
in his owne filthines, and defileth it selfe as a swine by wal-
lowing in the myre.

Besides this, hee sayth: This holy Ghoste shall beare wit-
nesse of mee. Of whiche office the ministers of Gods woerde
also shal bee partakers.

But what doth the holy Ghoste witnesse of Chryste: and
what shall the ministers of the word witnesse of him? First
the holy Ghost and the ministers of Gods woerde beare wit-
nesse of Chryst, that he is very God according to the Scrip-
ture, one in Godhead with the father and the holy Ghoste, as
we profess in our Creed. Secondly the holy Ghoste witnes-
seth, that Chryst is very man according to oure Creede: who
was conceyued by the holye Ghoste, and borne of the virgin
Mary. Thirdly y holy Ghost witnesseth, that Christe though
hee be bothe God and man: yet is but one Lord, one Chryste,
one person, according as our Creed beareth record, & Chryst
also of himself, when he sayth: No man goeth vp into heauen,
but he that came downe from heauen, the sonne of man that
is in heauen. Fourthly the holy Ghoste beareth witnesse of
Chrystes office, that he is a bishop and a king. A bishop vere-
ly, whiche with his owne sacrifice pacifieth the wrath of the
father, and by his intercession bringeth vs vnto GOD. And
a King, in that he hath vanquished our enimies, death, sinne,
the Deuil and hel, and shall come to iudge the quicke and the
dead. These four things doth the spirit witnesse of Chryst.
These four things are deliuered vs concerning Christ in our
Creede. These four things shall all godly ministers of Gods
woord witnesse of Chryst, til hee come to iudgement.

Of the second.

These things haue I spoken to you, that yee shold not be of-
fended. Christ doth the to understand, to what end he speake
so much of the church, of the holy ghost, & of his death & resur-
rection: y is to wit, y being confirmed by these things, they shold

P.y. not bee

6

14 15

The. viij. Sunday after Easter.

not bē offended with the rest of the wōrlōd. This admonis-
ment is necessarie at all times: for the wōrlōd is full of tumb-
bling blocks. Woe (sayth Chryſt) bee vnto the wōrlōd for of-
fence: mēning, that they are like to buy it dear, that fal from
the Gōspel bycause of offences. Now to the intent every one
of vs may judge a right concerning an offence, I wil set forth
a ful doctrine concerning offences.

An offence in general, is whatsoeuer kēepeth a man backē
from the righte course of the Gōspell, that is too saye, eyther
woerde, dēde, or outwardē apperānce (if I may so terme it)
whiche is too any man a cause or occasion of stumbling, or of
bēing offendēd, so as eyther he bee hindred or else step aside
from the right course of saluation.

Of this stumbling blocke there are moe kindes than one.
For there is one offence or stumbling block whiche is called
giuen: and another that is called, taken. Which what maner
of ones they bee, I wil declare by definitions and examplices.

An offence giuen, is that which riseth eyther of som woerd
or dēde that is euill in it selfe, or else of some woerde or dēd,
that is indifferent, that is too wit, neyther god nor euill, but
cast forth out of season. Both of these is streightly forbiddēn
by Gods woord, and Chryſte him self auoucheth it too bee bet-
ter for a man too bee drowned in the middes of the ſea, than
too give occasion of offence to any bodye. The examples are
these: Arrius denied Chryſt too bee God, whereby he caused
manye too stumble, and was a caufe of endlesse damnation,
bothe to him ſelfe, and too many others. Dauid by his aduou-
trie was a stumbling blocke too all the inhabitants of his Re-
alme, and had perriſhed for ever, if hee had not repented. A-
gainſt this ſtumbling block prayeth Salomon, when he ſayth:
Keep me frō the ſnare that they haue layd for me, & from the
ſtumbling block of the that work wickednesse. The moſt part
of the wōrlōd ſtumbling at this block, ſlick in damnation, & day-
ly many fall headlong into deſtruction by dashting ageynſte
this ſtumbling block, bothe priuately & publickly. Priuately are
offended

offended children, seruants, and marayd couples. Children see their parents absteynē from Gods seruice, and they absteine likewise. They heare their parentes swaere, and they swaere as well as they. They heare them talke of ribaudy, and by and by they folow their example. For wicked things sticke fastest in minde. They see them bibbing, deceyuing, and dealing vnjustly with their neibours, and they like good scholers lerne the same trades. But wo bee to them by whō such stumbling blockes are made. For they with the whirle windē, and tempest of their stumbling blockes, do throuwe downe and beate out the crop of Chrysts church.

This houshold stumbling block is the seide of all euils in the world. For such things as childre lerne of their fathers & mothers, they kēpe stil when they bee old, and also teach the same to their children. Wherfore the parents that fear god, must take exceeding great heed, that they bee not stumbling blocks to their owne children. Wherfore let them talk godly, let them do all things rightly. Let them serue God, and stirre vp their children to do the like, and let them bring the vp in correction and nurture of the Lord, according as Paul admonisheth: and let them always bear in mind this saying of Chryst, which is written in the ninth of Mark: whosoeuer offendeth one of these little ones that belieueth in me, it were better for him that he had a milstone hanged about his neck, and were cast into the sea.

Moreover, this offence is committed also as wel by the magistrate, as by the subiects. As whē Hieroboam set vp a calfe in Samaria to bee worshipped, & when the same man playing the tyrant did persecute the holy prophets of God. But this offence is most greevous in ministers of churches, when they eyther by leud doctrine or corrupt life, giue occasion too many to speak evil of the Gospel, and minister special occasion of falling to them that bee weake, as are couetous persons, who remongers, dronkards, murtherers, & such others as offend the Church with their behaviour: Which sort the

P.ij. zelous

The. viij. Sunday after Easter.

zelous Bisshoppes ought too dispole, least they by their fal-
ling, shold draw many mo with them too decay. Neithere
are subiects too bee excused in this behalfe: for we see what
the wo:erde is: all are corrupt. Who offendeth not in drou-
kennesse? who giueth not occasion of stumbling by accu-
stoming himselfe rashly too swearing? where is there one
among a number, that layeth not some snare or other to
stumble at?

Howbeit, because offences giuen, are not all of one sort
(for some are giuen by a word or deede that is euill in it self,
and other some are giuen by a word or deed not euil of it self,
but done or spoken out of season:) It is too bee knowne, that
the first kind without exception is too bee shunned of al men
that haue regarde of euerlasting saluation. But as for that
offence that is giuen by a thing indifferent, is not alwayes
too bee eschewed, but we must deale according to this diffe-
rence of men. Some men are strong, as they that already
know the Chrystian libertie. Some are weake and haue the
beginning of Religion, but are not sufficiently settled in the
christen libertie. Other some are obstinate, vnable to bee
taught and wilfull. The first sort is not offended at the vse of
things indifferent, but rather reioyseth in the christian li-
bertie. The thirde sort are offended, but thou shalt not care
for them, for they are the enemies of Chryst. Neither shalt
thou abstaine from the vse of things indifferent, for their
sakes: and much lesse shalt thou abstaine from true vertues:
as are the true worshipping of God, true iuocation, and
true confession of the son of God. Neither shalt thou abstain
from true doctrine, but after the example of Chryste, teache
thou and professe thou the true Gospell, euen in sight of hell
gates. For so did chryst: so did he prophets: so did the apostles:
yea and al the godly of all ages. It is wont too bee commonly
sayd, that he he iudgeth aright, teacheth aright, & dooth aright,
ought not for any offence, too forbeare any thing he is aright.
This surely is most true, and is confirmed by the examples
of Chryst

of Chryst & his apostles. But as concerning the middle sort of men (that is to wit, the weak), the rule of Paule is too bee noted: Rather thā I wil offend my weake brother, I wil eat no fleshe while I live. After the same rule it is too bee deemed of other things indifferēt. For in all our dwyngs there is a consideration too bee had of mutuall charitie and edifying.

Neverthelesse this offence giuen, wherof we haue already spoken, hath yet another differēce, takeē of þ difference of the persons. For some persons are set in some roome of authoritie: & other some are inferiors leading a priuate life. The offence þ is giuen by a personne set in any authoritie, is muche more greuous than þ which is giuen by a priuate person þ is placed in no office, & therfore it deserueth greter punishment, both in respect of þ person him selfe, who defileth the place to which he is promoted by God, & also for other mens sakes, too whō he by his leud example hath giuen a more forcible cause of falling. For euen as the greater a stonne is that falleth frō a high rocke, the moe peices it maketh in the fall: Euen so the greater state that a person is of, & the higher þ he is placed in degrēe of dignitie, so many þ moe draweth he down with him when he falleth. Likewise also a minister of Gods wōrde, sinning in dzonkennesse, whoredome, manslaughter, or any other crime: is a greater stumbling blocke, than a souldiour, a courtier, a mariner, or a ploughman, and therfore is too be restrayned and punished with greater punishment: For he draweth moe with him unto decay. After the same manner is too bee deemed of others. David in the Realme of Iewrie was not an aduouterer and a murtherer alone: yet notwithstanding, his sinne (by reason of the offence that grewe thereroft) was more horrible than the faultes of other men in Gods sight: wherefore it was punished also with greuouser punishments, specially of the body. Muche more greuously sinneth a dzyrkien mayster of a house, than a seruaunte. For he is an example vnto his whole housholde: but this other (as a despised person) is not taken for anye example, excepte

v. iiiij.

it bee

6
14 15

The. viij. Sunday after Easter.

It bee of as leude as hun selfe. And thus farre as touching an offence givien.

An offence taken, is that whiche any man taketh too him selfe at other mennes wel doings, or other wise : and it is of two sortes. Humain & devilish. Humain, is partly of vngodly folk, partly of godly folk. Of vngodly folke, when þ vngodly are offendid, eyther at the dwings of the godly, or at the fre se vslage of things indifferent, or else at the outwarde countenance of the Churche. For when the vngodly see the godly distressed vnder the crosse, & too bee (as it were) outcasts in the worlde, the vngodly take thereby an occasion of a sozer fal. As the Iesues, which were offendid at the lowlynesse of Chryſt and the misery of his Church: after which sorte many at this day also are offendid at the woundes of the Church. Contrariwise, the godly take offence, when they see the wicked flouritte: when the Churche is oppressed by tirants: when many gilt leſſe persons are punished: and when they see the Church turmoiled wth heresies. But they overcome this stumbling block ageine, partly by the ſtrengthening of the holy Chofte, partly by the examples of Chryſt's church, and partly by earnest prayer: neyther is there any better remedy ageynſt the stumbling blockes of this kinde, than too ſet ageynſt them the continuall custome de God, who ſuffreth his Churche too bee ouerwhelmed with sundry miseryea in this worlde, too the intent it may in tyme to come bee glorified with his beloved ſonne our Lord Iesus Chryſt.

The Devilish offence taken, is when men preposterously catche occations, whiche they ſtretche too a further libertie of ſigning. Doutleſſe the cauſe why Cham scoffed ſo malapertly at his Father, was that he might purchase too him ſelfe libertie too ſit without controlement. We ſee very many ſuch now a dayes, which euer narowly picke out the faults of the holy fathers (as þ incell of Loth, þ drōkenerneſſe of Noe, þ cōcubineneſſe of Abrahā, the aduoutrie & murther of David, the petirrie of Peter, the harde yoke that Joseph layde vpon the

Egip-

The. vij. Sunday after Easter. 173

Egyptians, and the greedie gathering of Zacheys:) too the intent they may sel themselues too al naughtinesse. Bea rather they seek by mennes vices, how they may hardē them selues too the contempt of God. Wherefore not without cause, this kinde of stumbling is called devillish, as the whiche is shored vp with slaunders too the contempt of God.

¶ Of the third.

The third place is of the persecutio or crosse of the churche: for whiche place looke before in the thirde Sunday after Easter.

**¶ Upon the feast of Pentecost, which
we call Whitsunday.**

The Gospel. John.xiii.

LF yee loue mee keepe my commaundementes , and I vvil pray the Father , and hee shall gilie you another comforter,that hee may abide vwith you for euer : eu en the spirite of truth vvhich the vworld cannot receyue,bycause the vworld seeth him not,neyther knovveth him. But yee knowvve him : for he dyvelleth vwith you, and shalbee in you.I vwill not leaue you comfortlesse , but vwill come too you. Yet a little vwhile and the vworld seeth mee no more: but yee see mee. For I liue, and yee shall liue. That day shall yee knowvve that I am in my Father, and you in mee, and I in you. Hee that hathe my commaundementes and keepeth them, the same is hee that loueth mee. And hee that loueth mee,shall bee loued of my Father, and I vwill loue him, and vwill shevve my ovne selfe vntoo him: Iudas sayth vntoo him (not Iudas Iscarioth:) Lord,vvhat is doone that thou vvilte shevve thy selfe vntoo vs, and not vntoo the vworld? Iesus answvered, and sayd vntoo them : if a man loue mee,hee vwill keepe my sayings; and my Father vwill loue him : and vve vwil come vntoo him, and dyvell vwith him. Hee that loueth mee not,keepeth not my sayings. And the vwoord vvhiche yee heare, is not mine, but the Fathers vvhiche sent mee. These

Y.v.

things

6
14 15

Whitsunday.

ngs haue I spoken vntoo you , beeynge yet present vwith you. But the comforter vwhich is the holy Ghost vvhorne my Father vvil sende in my name,hee shall teache you all things, and bring all things too your remembraunce vwhat so euer I haue sayd vntoo you. Peace I leaue vwith you : my peace I gyue vntoo you. Not as the vworld giueth, giue I vntoo you. Let not your hartes bee greeued, neyther fear. Yee haue herd hovv I sayd vntoo you: I go, and come ageine vntoo you. Ifyee loued mee, yee vwoulde verely reioyce, bycause I sayd, I go vntoo the Father. For the Father is greater than I. And now haue I shewved before it come, that vwhen it is come too passe, yee might beleue. Heereafter vvil I not talke many vvoords vntoo you. For the Prince of this vworld commieth, and hathe naught in mee. But that the vworld may knowve that I loue the Father. And as the Father gaue mee cominaundement, euen so doo I.

The exposition of the text.

This feast which we call Pentecost, that is the fiftith daye, was ordeyned in remembraunce of the confirmation of the Gospell, the fiftith daye after Chrysles resurrection. For that day, our Lord sent the holy Ghost from heauen, who sate vpon the Apostles visibly in likenesse of flambes of fire, and hee (according to Chrysles promise) not onely leadeth the Apostles into all truthe, but also certifieth the whole world, that Jesus Christ is in heauen, who from thence confirmeth his doctrine by this wonderfull dede. For like as the fiftith day after the Jewish passeouer which they ate first in Egypt, the lawe was giuen, and the doctrine thereof confirmed with great miracles according as it is written. Exod. 19. Euen so after the true Passeeouer, (that is to wit, after the killing of the Lamb of GOD which is Christ) Gods wil was to confirme the Gospel of his Sonne, with this wonderful dede, that is, by the visible giuing of the holy Ghoste, according as we shall haue more largely in the lesson at Euensong.

Now.

Now let vs enter vpon the most swete Gospell, which also is a peice of that long Sermon that the Lord made to his Disciples the day before he suffered. The summe of the text that you haue herd, is, that Chryste giueth a true marke of faith and loue of God, and of the frute of the same fayth and loue, namely that the disciples should haue quiet consciences throught the holy ghost, whom he promiseth that the father shall send in his name. Also Christ giueth them to understand of his victorie against Sathan, that euен by this victorie the world may know, how well the father loueth it. And al these things tend to the strengthening of his disciples, least through offence of the crosse, they might go backe from their professiōn. The places are fourē.

- 1 The true marke of fayth and of the loue of God.
- 2 The frute and vse of keēping the word of God.
- 3 Chrysts promising the holy ghost the comforter.
- 4 Of the peace that Christ promiseth to those that bee his.

¶ Of the firste.

If a man loue mee, he vwill keepe my sayings. Let vs marke these woords aduisedly. For they shew a true mark of faith & of the loue of God. He that loueth Christ, haereth him willingly: He willingly keēpeth that which he haereth: And he willingly dooth that which he keēpeth. For these things are by nature ioyned togither. We see it is a custome among men, that they do not without wariness haer those persons towardes whom they are not very well minded. And that contrarywise they couet nothing more, than with all attencionesse of mind, to haer those whom they loue entirely: specially when they know they speake many things sagely and wisely to their welfare and profit.

But what is the saying of Chryst? First to repent. For so did his messenger Iehu Baptiste and he himself also begin his preaching. Herby is uttered his affection towardes vs: For without repentaunce it is vnpossible to be saued.

¶ Wher-

6
14 15

Whitsonday.

Wherupon he sayth, except yee repent, yee shall all perishe. Secondly, to believe the Gospel, that is, to believe assuredly that Christ is such a one towards him, as he is declared to us in his Gospell to bee, that is to wit, a Saviour, a Justifier and a Redemer. The end of this faith is the health of our soules. Peter. i. and in John: Hee that belieueth in the sonne hath everlasting life. Thirdly, to bring forth frute by this faith: First devotion to godward, or seruice of God. Secondly innocencie of life, and keeping holy both of minde and body: Thirdly, loue of our neybor flowing out of a true faith, a pure hart & a god conscience: And fourthly to do the woork of our vocation in feare, to the glory of God and profit of our neighbour. All these vertues ar beautified with true patience, which is a certeyn obedience towards God vnder the crosse. He that wil bee my Disciple (sayth the Lord) let him take vp his crosse and folow me.

What? Wherfore requirest thou so many things? Are we not iustified & saued by faith alone? Yes, it is true. But there is a difference to bee put betwixt the causes of saluation and the obedience that God requireth of those that bee his. We are iustified by faith only: but when we are iustified, we are made new men: that is to wit, the sonnes of God, and hence forth we must (after the example of our father) lead a new and blissted life.

But here is to bee considered also, that as there is a double marke of the children of God: so ther is a double marke of the children of Sathan. The marke of the children of God is one while inward, and another while outward. The inward is repentence, faith, godlinesse, & good conscience. The outward is heiring of Gods word: and honest conuersation among men. For as Christ sheweth here that the loue of his word, and the heiring of it, is a marke of his Disciples: so Peter requireth honest conuersation among men, whereby God may bee glorified, & his church edified. But the inward marke of Sathans children is, to bee without faith, without godlinesse,

all sobertie

godlynesse, too haue an euil conscience, and euil affections too haue the maistrie. The outward mark is, outward contempt of the word, and a leude life. Mark wel these marks, and let every man eramine him self, whither he bee too haue accounted among the children of God, or among the children of the Devil. If he perceiue him self too bee among the children of Satan, let him pul back his foot out of hand, least he be thrown headlong into damnation sooner than he looked for. If he perceiue him self too bee among the children of God, let him giue God thanks, and desire encrease of faith, loue, and other vertues: let him desire too bee strengthened by the holy Ghoste, least he bee withdrawen from his godly and holy race by the sleights of Sathan.

G. Of the second.

And my father will loue him, and yee will come vnto him and dwelle with him. Here are rehersed the moste sweete frutes of keeping the word of God.

The firste frute is, that the Father loueth such as keepe Chryslestes word. For he holdeth them right dierre in his beloued. Ephe. How great a god thing this is, it may bee understood heerby, that those which beleue not in Christ abide vnder Gods wrath, according to this saying: Hee that beleueth not in the sonne, the wrath of God abideth vpon him. Wher as the wrath of God is, there is sinne, death, damnation, hel, the tirannie of the Deuill, and (too bee shorte) all mischiese. Contrarywise wheras is the loue of God, there are the enemies overcome, there is saluation, there is ioy, there is life eulasting. Therefore let vs think vpon this first frute of keeping Gods word, that by thinking theron we may be kindled the more too loue the word.

The seconde frute is, and yee (sayth hee) will come vntoo him. Than the whiche comming there can bee no greater honor. If God the father, the sonne and the holy Ghost come too him that keepest Chryslestes word, vndoubtedly it followeth, that

Whitsunday.

that they came not too him before. But that he was in the diuels power, and in the kingdome of darkenesse, where death and damnation reigne. It is a great frendship if a King come to his subiect, it is a great hono^r too be visited of a mans beter: but unto this hono^r none other is comparable, that God the father, God the sonne, and God the holy Ghost come unto a man that loueth Chryst, and keepeth his sayings.

The third frute is, that the Trinitie not only cometh too a man that keepeth Christs sayings, but also maketh his dweling with him, & abydeth in him. Christ meneth by this most swete promise, that those whiche haue Chrystes word and keepe it, are the temples of the Trinitie, in whom dwelleth the father, the sonne, & the holy Ghost. And although that all the whole church is called one church of God: yet is every seuerall Christian a seuerall temple of the holy Ghost. Behold how princely a promise this is. If any body shoulde promise a miserable man a great treasure of gold, he shoulde haue good cause to be mery and reioyce, that of a poore and wretched creature, he shoulde become a riche and happie man. But haere is promised a mooste incomparable treasure, namely the dweling of the Trinitie in vs, whiche farre surmounteth all the treasures of the world.

But what dooth the Father when he dwelleth in a man? what dooth the sonne? what dooth the holy ghoste? The father with his might sheldeth and defendeth the men in whom he dwelleth, agaist the rage of sathan: wheras sathan executeth ful power vpon all belieuers. The sonne with his wisdome and light, teacheth and lightheneth them agaist all misles of all maner of darknes. The holy ghost with his holinesse, sanctifieth, consecrateh, & annoynteth them too bee the Prophets, Kings, Preestes, and saints of the Lord. To be Prophets, because we see those things with the eyes of our faith, which no bodily eare is able too conceiue. Of this prophetical office speakeith Ieiel, according as Luke also maketh mencion. Act. 2. To be Kings, partly because we are made the childe^re of God

by

by the victorie of Christ: and also because that by the power of Christ, we reigne ouer death and hel. Lu. 22. I appoynt vnto you a kingdome, like as my father hath appoynted vnto me. To bee preestes, because when wee beleue in Chyest, wee haue authozitie too offer vnto GOD the sacrifice of prayse: wee haue libertie too cal vpon God through Jesus Christ our only mediator and high preest: wee haue authozitie too teach Gods word. Howbeit euery man according to the maner of his calling. And too bee saints, because that through Faith in Christ, we are accounted as pure as if wee had fulfilled y law to the vttermost. Behold what a nûber of frutes the keping & louing of Chyests word bringeth with it. There can bee no greater dignitie, there can bee no greater glory, there can bee no honor or worship moze excellent. But what shal wee lern by it? To liue worthy so great honor, that wee by our owne vnclemesse drive not God out of our harts: but rather that wee exalt him with continual prayses, in true godlinesse and sanctificatiō. That so great worship ought to put vs in mind hæros, Peter teacheth, 1. Pet. 2. where he sayth thus: you are a chosen generation, a kingly preesthood, a holy nation, a people whom God claymeth proper to himselfe, that yee shoulde set forth his works, who hath called you out of darknesse into his wonderfull light. You that in times past were no people, are now the people of God, you which in times past obteyned no mercy, haue now obteyned mercy. Herevpon the Apostle inferreth: Absteyne therfore from fleshly lustes which fight ageynst the soule, and make your conuersation honest among the Heathen. As many benefites of God then as wee haere of towardes vs, so many spurres shall there bee to prick vs forward to godly and holy lyfe. Therfore sith Chyeste haere promyseth so great things, and sith that the heauenly Trinitie dwelleth in them that beleue: Let vs endeuer to bee cleane and pure, as it be commith God's temples to bee. Let vs bee spiritual things, that wee may reigne ouer sinne, and not serue it any more in the lustes thereof.

Let

6
14 15

Whitsonday.

Let vs bee prests that may offer quicke sacrifices vnto God,
and call vpon him by fayth in Chryst: Let vs bee saints and
segregated from the heathenish routes of the w^{or}ld, that we
fall not into our former filthinesse agayne.

¶ Of the thirde.

¶ And the comforter, the holy Ghost vvhom the father shall
sende in my name, he shall teach you all things. This is
Chrysts promisse, whereby he promiseth his Disciples the
holy ghost. ¶ We haue herd before what is the woorthinesse
of the Chrystians: Now let vs haer what is ioyned with this
woorthinesse. And because I am not able to vter these things
according to their woorthinesse, I will (after the manner of
babes) prattle of eche thing that is spoken in this roiall pro-
misse. These few words therfore do conteine seuen poynts
concerning the holy ghost, the which I will reherse brefly,
and apply them too our vse. For these points contein the cau-
ses why the holy ghost is sent and giuen.

First he is called an Aduocate. Although I haue spoken
somewhat an eight dayes hence concerning this name: Yet
peraduenture it shal not bee amisse too repeate it agayne to day.

Therfore he is called an Aduocate (that is to say a spokeman,) because hee is at hande too the afflicted and dooth teache
them, comfort them, & take their case vpon him as his owne:
and in conclusion compelleth vs to crye out, and to say with
all our hart: Abba father, haue mercy vpon vs for thy sonnes
sake, whom thou hast giuen too bee our Sauour. And this is
the first cause why the holy ghost is giuen.

The second is, that he may quicken vs, and therupon he is
called a spirit. Now there is a double life. The one naturall,
wherethrough all living creatures liue: and this endureth
for a short tyme, for it is swalowed vp by death: and the other
life is of God, from which Paule sayeth, that all those are e-
xtraungers which haue not knowne Chryste. The authour of
this life is that spirit of Chryst, which he promised to his dis-
ciples.

Whitson Monday. 177

tiples. This is not of short continuance: but everlasting, as which is proper to the everlasting God. And this life liue al they that beleue in the sonne of God. Gal. 2.

The thirde cause of sending and geyng the holy ghost, is that he may make vs holy, of which operation he is called holy: and he maketh vs holy, at what time he worketh faith in vs, when he regenerateth vs, when he reformateth our vnderstanding, affections, and will: and too bee brefe, when he bringeth too passe that wee become newe creatures, and liue according to the will of God.

The fourth cause of sending & giuing the holy ghost vnto vs, is that he may stablish a certeyne louingnesse among vs: and therfore he is said to bee sent from the father to his chil- dren. For as the father embaceth his children with an in- ward kindnesse & loue: so he desireth nothing more, than that the childre folowing the nature of their father, shoulde main- teine brotherly loue among them selues. Thus too doo it bee- commeth them that acknowledge God to bee their common father. As for those that refuse to doo so, either they never were his children, or else they are shamefully growen out of kind from the nature of their father.

The fifth cause of sending the holy ghost is, that wee may lerne of him, in what sovt our heauenly father is mynded to- wards vs. Therfore the Lord sayth: and he shal teach you all things. What? Shall he teach any other thing than þ which the Prophets and Moyses haue taught? By any other thing than is deliuereed vs in the scripture? No forsooth. For he shal teach the self same things. Doth not þ scripture suffise? Yes, it suffiseth as in respect of doctrine, but not as in respect of our capacite. For although wee here the word a thousande times: yet is it vneffectuall vntesse he teache within. For a- noynting (as sayth the Apostle) teacheth all things.

The sixt cause of sending and giving the holy ghost, is shewed in this saying, in my name. By which saying is signi- fied the vttermost ende or the final cause why the holy ghost

Z.J.

is

6
14 15

Whitson Sonday.

is givern: which is, that they which beleue in Chryſt may bee ſaued. For in as much as Chryſt is our ſaluation, & that the holy ghost is ſent in his name: there is no dout, but he is ſent for our ſaluation ſake.

The ſeventh cauſe is, that he may conſirme Chrifl's word in vs. He (ſayth Chryſt) ſhall teach you all thiſgs: he ſhall put you in mynde of all thiſgs that I haue ſpoken vntoo you. These thiſgs ar ſignifyed brefly concerning the holy ghost, in our Gofpel that is red this day in our Churche: mo thiſgs are noted yet more brefly in our Crœde, which are, that the holy ghost is very God, that he is the thirde perſon in Trinitie, that he quickeneth and ſanctifyeth, & that we muſt leans vntoo him by liuely fayth, as vntoo the father and the ſonne. But as concerning theſe thiſgs we ſhall haer moſe another time, and haue herd moſe a while ago.

¶ Of the fourth.

MY peace I leauē vntoo you, my peace I giue vntoo you not as the vworld giueth doo I giue you. This promiſe of Chryſt is right great alſo, and muſh greater than the wrold underſtādeth. Doth not Chrifl ſay, (as we haue herd of late) in the wrold ye ſhall haue trouble, and they ſhal caſt you out of their ſinagoges? It is ſo. Therfore Chryſt maketh a diſference betwene the two ſortes of peace: betwene the peace of the wrold, and his peace. What maner of peace the peace of the wrold is, there is no man but he underſtādeth. But what maner of peace Chryſt's peace is, onely the chilđren of God underſtānde. For it is that peace whereof the Gofpell speaketh, and of which I haue entreated abundantly the firſt Sonday after Eaſter. Neuertheleſſe too the intent I may brefly repeate the ſame thiſgs. The peace of Chrifl is our reconcilement vntoo God, the remiſſion of our ſinnes, the giuing of the holy ghost, and cuerlaſting life according to this prayere of the Churche: O God which by the lightning of the holy Ghost haſt taught the hartes of the faythfull, giue vntoo vs that peace which the wrold cannot giue, and that our hartes may

his voice, and hee calleth his ovyne sheep by name, and leadeth them out. And vwhen hee hath sent foorth his ovyne sheepe, hee goeth before them, and the sheepe folovv him : for they knowv his voyce . A straunger vvil they not folovve, but vvil flee from him : for they knowve not the voyce of straungers . This Prouerbe spake Iesus vntoo them , but they vnderstoode not vwhat things they vvere vvhiche he spake vntoo them. Then sayde Iesus vntoo them ageine : Verely, verely, I say vnto you : I am the doore of the sheepe. All (euen as many as come before mee) are theeuers and murtherers, but the sheep did not heare them. I am the doore , by me if any enter in, he shalbe safe, and shall go in and oute, and finde pasture. A theefe commeth not but for too steale, kil, and destroy. I am come that they might haue life, and that they might haue it more abundautly.

The exposition of the text.

We herd yesterday of the everlasting life whiche we atteine by faith in Chрист: & this day is shewed vnto vs the true doore, and the true doore keper, least any man nught stray from the righte gate of eternall life , and seeke another way or doore, by whiche he cannot come too eternall life. Now to the intente we may the better vnderstand the tepte of this Gospel, we must marke the occasion and purpose or drift therof, wherby the effect of the meaning may bee gathered. The occasion was this. Christ healed a blinde man, that had bin blind from his birth: by which deede hee shewed his Godheade, and that hee was the Messias, whiche had bin promised long agoe . But the Pharisies and Scribes (who at that time were counted the shephearde of Gods people) were offended, as they that enuyed Chyst, the honor of the Messias and true shephearde that was promised. Ageynst the vngodlynnesse of whome, Chyst maynteyneth and vpholdeth him selfe too bee the true shephearde. His drift therfore is too shewe the true shépsfolde, that is, too define the true

6
14 15

Whitson Tuisday.

true Churche, wherof hee alene is the true shepeherd. Thus haue we the occasion & drift of this sermon. And the summe of it is, that he bothe confuteth the Scribes (whiche vaunted them selues to bee the true shepeherds) and auoucheth himself to bee the true sheperd, in whose shépfolde bee as many as heere his voice and folow him, and depart from strangers: that is to say, from false shepherds. The places are two.

1 Of false shepherds.

2 Of the true shepeherd and shépfolde.

¶ Of the firste.

Verely, verely, I say vntoo you, hee that entreth not intoo the shépfolde at the doore, but climbeth in another wway, hee is a theefe and a murtherer. This is the description of a false Prophet. And by setting forthe the example of one, hee signifieth all false Prophets. Hee is a false Prophete that entreth not in at the doore. What is it, not too enter in at the doore? It is too appoint another way too salvation than Chryste onely. Then whosoever strayeth from Chryste, strayeth from the doore, & is a false shepeherde. Arriuⁿ denied Chrystes Godhead: therfore did hee stray from the doore, for Chryst is very God. Phorinus denied Chrystes manhood: therefore hee strayed from the doore, for Chryste is very manne. Sabellius made two persons in Chryste: therfore strayed hee from the doore, for Jesus is both God and man, one Lorde, and one Chryste. The Papistes say, wee are not saued by the onely merite of Chryste: therefore they straye from the doore, for Chryste alone is the Sauioure of the worlde. The Pharisies and Papists thrust upon vs mennes traditions in stede of the Gospell: wherefore they stray from the doore, and enter into the shépfolde (that is, intoo the Church) by another doctrine, than the doctrine of Moyses, the Prophetes, the Psalmes, and the Apostles, for this is too climbe in another wwaye. We maye therfore note heerby the true mark of false Prophets, which is too climbe intoo the shépfolde some other wwaye than by the

very

very gospel of Chryſt, or than by Chryſt himſelf, and to take upon them the office of teching. These falſe techers are theeuſes and murtherers. They are murtherers after a double manner. First, in that they thought their owne doctrine too bee ſufficient too ſaluation, & the only doctrine that fed: when neuertheleſſe there is no vnderſtanding of the woorde, but if Chryſt open, and as it were unbolt the doore. Secondly, for that they deuiled alſo new traditions of their owne brayne, which they thought too bee auaylable too ſaluation: according as wee maniſtely ſee it to haue bin cuſtomably done by the Papiſts, which haue taught, that this work, this Malle, this Rosarie, this praying vnto Saincts, and this order, deserued ſaluation. They are theeuſes moreouer, firſt because by their craftiuelle, they take away the true doctrine. 2. Cor. 11. lyke as the ſerpent deceyued Eve by his wilineſſe. Secondly, for that whē they haue ſtolne away the true doctrine, they ſoyſt in a wycked doctrine, wherethrough they ſtrengthen the handes of the vngodly, and diſcourſe the hart of the righ- tuous. Ezech. 13.

But what meenehth it that it foloweth in the text. As ma- ny as came before mee, are theeuſes and murtherers, Came not Moyleſ, Elias, Elay, Helieus, Jeremie, Daniel, & many o- thers before Chryſt: If they came before him, they wer theeuſes & robbers, according as þ lord in this place auoucheth ou- penly. They are ſaid to come before Chryſt, þ come without Chryſt, þ come without his doctrine and ſpirit. But the holy prophets of God came with Chryſts ſpirit and doctrine: ther- fore they came not before Chryſt. neyther were they theeuſes & murtherers, but true ſhepherds of Chryſts ſheepſold. Hær, vpō Austin ſaith wel: They come w̄ him, þ come with gods word. I (faith he) am the way, þ truth, & the life. If he bee the truth, they come with him þ be true, As many then as conie wout him, ar theeuſes & murtherers, þ is to ſay, they come of their owne heads, to þ intent to ſteale & kil. They ar theeuſes because they ſay that that is theirs which is an other mans:

and

6
14 15

Whitson Tuisday.

and they are murtherers because they also kill that whiche they haue stolne. Soo then how great daunger there is in false teachers. They clayme Chrysts flocke to them selues like theues : and they kill them like murtherers. Upon good cause therfore doth Chryst in the Gospel warne all men too beware of false prophets, that is of false teachers that bring not with them Gods truth.

¶ Of the second.

Bvt hee that entreth at the doore, is the shepeherde of the sheepe. Héere he entreateth of the god Shepherd, and desineth him too bee the god Shepeherd that entreth in at þ doore. There are fourre sorte of god Shepeherds. For first God himselfe is called the Shepeherd of his Sheepe, according too that which is written. Hierem.22. Behold, I wil gather the remenant of my flock out of al lands, intoo which I had cast them out, and will bring them ageine intoo their owne groundes, and they shall encrease and bee multiplied. Also Psalme.23. The Lorde is my Shepeherde, I shall want nothing: he shall put me in a place of pasture. Secondly Chryst, God & man, is also a true Shepherd, as he himselfe witnesseth in this gospel, and as we haue herd euuen nowe. I am the god Shepeherd: whiche thing hee proued by that that hee redemeed his Sheepe with his owne life. The thirde kinde of Shepeherdes are the godly teachers, of whom the Lorde speaketh in Hieremie: I will rayse vp Shepehearde among them, and they shall fæde. And Chryst maketh Peter a Shepeherd, when hec sayeth: Fæde my sheepe. The fourth kinde of Shepherds is the ciuill magistrate. Wherupon king Dauid is called the Shepeherd of the people: and in olde time kings were called Shepherds of people. Nowbeit the Lord in this Gospel speakeith not of the first and last kinds of Shepherds, but onely of the middle sorte of Shepherds: that is, of himselfe and other godly teachers of the Church: of whom I will speake somewhat, howbeit bryetly, because I speake of this matter a while

while ago. A god shepheard therfore in generall is, first he that entreth in at the doore, that is, which cometh with Christ and bringeth the true Gospel, as the prophets and Apostles did in old time, and as all do at this day as many as teache the Gospele purely. Secondly, he that feedeth the sheepe, not with rotten but with wholsome foder, namely with the lively word of God. Thirdly this doorekeeper or porter openeth; that is to say, Chrysostom maketh the word effectuall and auaylable to the saluation of the sheepe. For unlesse Christ open, in bayne is the labour taken, and the sheepe are not fed to any purpose. Fourthly, he calleth his owne sheepe by their names: that is to say, he knoweth his sheepe, he loueth them, and embraceth them with a singuler care. Fifthly, he goeth before them. Now: In doctrine, lyfe, and Crosse. For a god Sheperd must be a pattern to his flocke in doctrine, life, and crosse. Sixthly, his sheepe follow him, that is to wit, in purenesse of doctrine, in holynesse of lyfe, and in patience vnder the crosse. But why do his sheepe follow him? First because they know his voyce: Secondly because they flee fro a stranger: for they know not his voice. We haue here a descriptio, not only of a true Sheperd, but also of the true sheepe, which are in one sheepfold of the chereable Shepherd God. What is the sheepfold? It is the catholike church. Who bee the sheepe? All that hear the voice of the Shepherd, following him and fleeing from strange Shepherds, who in dede are no Shepherds but theives and murtherers. Here are the differences too bee hild betwixt the true Church and the false Church. The proper marks of the true Church, are these: which whoso hath not, let him know that he is none of Chrysostom's sheepfold.

Which are these marks of the true Church, or of Chrysostom's true shepfold? The first is the uncorrupted voice of the heavenly doctrine, according to this saying: My sheepe hear my voice: The second is the right use of Baptisme. The third is, the use of the Lord's supper according to Chrysostom's institution. The fourth is the use of the keys according to Chrysostom's command:

A.a.j. maunde-

6
14 15

Whitson Tuisday.

maundement. The fiftis is the Crosse. The sixtis is mutuall loue among Chrysts shæpe. The seuenth is mutuall pray-
er one for another. And the eight is the mayntenance of the
ministerie of gods word. These are the true marks of Chri-
stes church, the which a man may cōprehend in fewer wor-
des. As we may say, that the first mark of Chrysts shæpe, is
the vncorrupt voice or preaching of the gospel: the second, the
lawfull use of the Sacraments: and the third obedience to-
wards the ministerie of the word. For in these thre are con-
teined the other eight that I set.

We haue in generall who is a god shepherd, and who bē
the true shæpe. Now let vs apply them too examples. First,
vnto Chryst the chæfe shepherd and vnto his shæpe. And af-
terward too other ministers of the word, who vnder Chryst
are also called shepherds.

Chryst proueth himselfe too bē a god shepherd, by that he
giueth his life for his shæpe. For he came downe frō heauen
too seeke that was loste, too heale that was diseased, and too
close vp the wounds which the wolues had giuen his shæpe.
This shpherd went before his shæp in purenesse of doctrin,
innocencie of life, & crosse. He saedeth his shæp with the helth-
ful soder of God, that is, with the word of the gospel. He ga-
thereth togither his stray shæpe. He keēpeth away the wal-
ues with his shæphooke. And too bē breſe, he setteth by no-
thing so much as by the welfare of his shæpe. His shæpe are
Abel, Abraham, Isaac, Jacob, David, Joseph, Anna, Mary,
Simeon, and many others, whiche leauing their error,
gaue eare too Chrysts voyce, folowing him in doctrine, lyfe,
and crosse, whō they shall folow in glorie also, in their time.
For if we suffer with him, we shall bē gloriſed with him.
His shæp at this day, are as many as beleue the gospel, and
serue Chryst in true profecſion and godlinesse.

Now what reward Chrysts shæpe shall looke for at their
shepherds hande, who is both the doore and the doorekeeper,
Chryst himselfe sheweth, when he sayeth: If any man enter
by me,

by mee, he shall bee stued, and he shall go in and out, and shall finde feeding. That is too say, if any man le ave the darknesse, and followe mee that am the light, ha shall go in, namely by sayth: and he shall go out, by profession, godlynesse, and charitie: and he shall finde feeding, that is too wit, by the woorde of life in this worlde, and by euerlasting blischednesse in the life too come.

Besides this, godly shepherds are all godly ministers of the woorde, whiche folowe Chrystes example in feeding of their sheepe. Suche a one was Helias, suche a one was Hieremie, suche a one was Elay, suche were the Apostles, & suche now a dayes are all they that preache Chryst sincerely and go before their shēp in doctrine, life, and crosse, whiche flee not the Wōclues, but keep them from Chrystes shēpfolde with the sword of the spirit and ernest prayers. These also haue shēp of their owne, those that heare their voice, and folowe them in doctrine, godlynesse, & pacience. What? do not their shēpe belong vnto Chryst only? Yes, that do they. Now then saith hee that they belong too the shepheards that feede them: They are their shepheards in respecte of charge: but they are onely Chrystes in respect of possession and ownership: for hee hathe purchased the shēpe vnto him selfe with his owne precious bloud. But in as muche as we haue lately heard the sermon concerning the shepherde and his shēpe, I will say no more of them herer, but wil betake you all too our chafe shepherd Iesus Chryst, too whom with the father and the holy Ghoste be honour and glory for ever. Amen.

Upon Trinitie Sunday.

¶ The Gospel. John.ij.



Here vvas a man of the Phariseys named Nicodemus, a ruler of the Levves. The same came vntoo Iesus by night, and sayde vntoo him: Rabbi, vvee knovve that thou art a teacher come from G O D: for no man could do such miracles as thou doost,
Aa.ij. except

6
14 15

*Item. in Chobydre
Booke*

Trinitie sunday.

except GOD vvere vwith him. Iesus aunswyered and sayde vntoo him : verely, verely, I say vntoo thee : excepte a man bee borne from aboue, he cannot see the kingdome of God. Nichodemus sayde vntoo him : hovv can a man bee borne vwhen hee is olde? can hee enter into his mothers vvombe and be borne ageyne? Iesus aunswyered : verely, verely, I say vntoo thee, excepte a man be borne of vvater, and of the spirite, he cannot enter into the kingdome of God. That vwhich is borne of the fleshe, is fleshe, and that vwhich is borne of the spirite, is spirite . Maruaile not thou that I sayde vntoo thee, yee muste bee borne from aboue. The vwinde blowveth vwhere it lusteth, & thou hearest the sound thereof, but thou canst not tell vvhence it commeth , nor vwhy- ther it goeth : So is euery one that is borne of the spirite. Ni- chodemus ansyered, and sayd vntoo him : hovv can these thin- ges bee? Iesus aunswyered and sayde vntoo him : Arte thou a mayster in Israell, and knovvest not these things? Verely, verely, I saye vntoo thee : VVee speake that vvee knowve , and testifie that vve haue seene, and yee receyue not oure vvitnessse. If I haue tolde you earthly things , and yee beleue not : hovv shall yee beleue if I tell you of heauenly things? And no man ascendeth vp intoo Heauen but hee that came dovnne from Heauen, euen the Sonne of man, vvhiche is in Heauen. And as Moyses lifte vp the Serpente in the vildernesse, euen so must the Sonne of man bee lifte vp : that vwhosoeuer beleeueth in him, perishe not, but haue euerlasting life.

The exposition of the Text.

His feaste may worthely bee called thefeast of our Cr̄ed, or of our faith. For it is ordrey ned to the intent folke shoud in the Churche bee taught concerning God , who is one and true in substāce, and thre in persons : and of benefites towardes the Churche . For after that Chryste and his benefites: the lōingnesse of the Father in sending his sonne into the wōrldē ; and the sending of the holy

holy Ghost too comfort the Gospeſſ, had bin intreated of, the ſomer Sundayes : the Churche thought it conuenient too knit al theſe things togither, and too teach them as this day, too the intent the things that were declared at large, might brefly bee brought too remembraunce agein. And the church ſetteth forth this text of the gospeſſ, which you haue herd, for a very god purpose. For in it are ſet forth Gods beneſtes towards his Churche. For as the Father ſente his Sonne, þ he might become a ſacrifice for ſinne : ſo is the holy Ghost giuen too beget the belieuers ageyn, unto euerlaſting lyfe. The ſumme of this preſent Gospel therefore is, that thofe whiche are begotten ageyn in the faſth of Chyſte, are heynes of eternall lyfe, by the benefite and meryte of Chyſte, whom the father hath ſent. Now to the intent we may keepe a certein order, I will in this ſermon entreate.

- 1 Of the knowledge of God.
- 2 Of the ſpirituall regeneration or new birth.
- 3 Of that moſt comfortable ſaying of Chyſte, as Moyſes lifted vp the ſerpent in the wildernesſe: ſo muſt the Sonne of man alſo bee lifted vp. &c.

¶ Of the firſte.

For as much as too know God, is lyfe euerlaſting: it ſtandeth men in hand too looke for the true knowledge of God. The knowledge of God is of two ſortes. The one is heathenish, naturall, and philosophicall: and this is unperfext: For the wyſe men of the worlde, whiche were not instructed by Gods word, erred in fourē poyn̄ts. Firſt in the ſubſtance of the Godhead. Secondly in the persons. Thirdly in his prouidence. And fourthly in his will. The Epicures are hiffed out of all men, who denied that there is any god at all. The wiſe men which confeſſed that ther was but one God, miſdeemēd of his ſubſtance. For they thought not him too bee God, who is the Father, the Sonne, and the holy Ghoste. Neþher deemēd they aright concerning the persons. As for Gods prouidence, ſome of them toke it quite away. Other ſome de-

Aa.iiij.

nyed

6
14 15

Trinitie sunday.

nyed it too bē vniuersal. For they were of opinion, that god cared for the gretest things, but not for these earthly things. As for Gods will concerning free mercy, they were utterly ignorant of it: but that he will one day punishe the stubborne, they were warned by the recorde of their owne conscience. But from whence had the heathen this slender knowledge, such as it is? David and Paule witnesse, that they had this knowledge of God by his creatures. For Paule in the first too the Romanes sayth: That whiche is too bē knowigne concerning God, was manyfesto unto them. For God dyd shew it unto them. So that his inuisible things, that is too say, his eternall power and godhed are understood and seene, by the wōrks from the creation of the wōrld, too this intent that they might bee without excuse. David also sayth: The heauens declare the glorie of God, and the firmament sheweth his handy wōrks. That is too say, the heauen that we see, sheweth God the wōrkmaister therof. The effect of all philosophicall knowledge concerning God, compneth too this point: First man by beholding the things that are created, is brought too this point, that he confesseth ther is some body by whom all these things were made: and by whose power all things are gouerned: and herby he must of necessitie bee drawne too this eternall power and godhead: for it must needes bē, that he that made all things, must bē of auncienter continuance than all the things that are made, and so consequently without beginning. And it foloweth of necessitie, that this incomparable power whiche suffizeth too rule so huge a wōrk, must needes bē more excellent than any other power, bē it neuer so exceeding. Now this is the selfe same thing that we cal God: who ageyn, vnielle he bē only one, surely is not he that made all things, nor that ruleth al thin- ges, and therfore neyther euerlasting, nor almighty, no nor G D D. This is the summe of that whiche the wyse men of the wōrld do knowe concerning God. Of whiche knowledge the vse is of thre sortes. The first is, that men may

may acknowledge God by his creatures: secondly, that whē they knowe him they shoulde worship him: and thirdly, that when they knowe God, and worship him not, they shoulde bee incurable. The firste and seconde are the propre ende of knowing God. The thirde is accessarie throughe mans owne faulte. Another knowing God commeth of the Scripture, or of Gods word, which knowledge is brely conteyned in the Apostles Creede: whiche is, that we belieue there is but one God: that we belieue there is thre persons in one Godhead: that we shoulde know Gods will, and his benefites towards his church: & that we shoulde knowe the mean, by whom we may bee made partakers of the benefites of the holy trinitie.

Nowbeit to the intent we haue the fuller perceiuerance of this knowing of God, I will set and expound foure points concerning this helthful knowledge of God, wherof the first shalbe a confirmation y there is but one God. The second, a declaration that ther be thre persons in that one godhead. The thirde, what is too bee considered in every of the persons severally: & the fourth what is the helthful use of knowing God. First the confirmation is too bee fetched out of recordes. And as for records y confirme the unitie of God, I wil take them out of Moxles, the prophets, the Psalmes, and the wrytings of the Apostles. Moxles. Exod. 20. Deut. 5. I am the Lorde thy God that brought thee out of the lande of Egypce, thou shalte haue none other Gods before mee. Deu. 6. Verken D Israell the Lorde our God is one God. Clay. 43. Before mee there is no God made, neyther shall there bee any after mee. I am, I am God, and there is no Saviour besides mee. 44. I am the first and the last, and besides mee, there is no God. Psalm 18. Who is God but the Lorde of hostes, and who is strong, but our God: Paule. 1. Cor. 8. We knowe that there is none other GOD but one. 1. Tim. 2. There is one God. These recordes and many other do evidently conuince, that there is but one God, whiche thing the Catholike Churche also confesseth, when it sayth: I belieue in one God.

Aa, iiiy.

The

6
14 15

Trinitie sunday.

The seconde of the persons. That there bee thre persons in one godly nature , not multipliyed but abyding one in number: Reason is not able too conceue. Wherfore this is a misterie rather too bee reverenced, than too be serched. Verbypon sayth Bernard. To serch this, is a poynt of rashnesse: but too know it, is eternall life. And Salomon: Hee that is a sercher of his maiestie, shall bee ouerwhelmed of his glorie. Wherfore lette vs in this behalfe, keepe our reason prisoner vnder Gods warde, and let vs belieue the testimonies of the scriptures concerning so greate a misterie. The reasen why the Church belieueth that there bee thre perlones in one nature of Godhead, is this: There is but one God, whiche thing is already proued by many testimonies. The father is God, the Sonne is God, the holy Ghoste is God. Ergo the Father, the Son, & the holy Ghoste is one God. That the Father is God and likewise the Sonne, and the holy Ghost, it is too bee proved soure wayes. First by the clere wordes of the Scripture. Secondly by their works. Thirdly by the worship which is due to the Father, the Sonne, & the holy Ghost. And fourthly by the continuall consent of the Church.

The wordes of the Scripture are clær. Math. 3. The Father speaketh from heauen: the Sonne standeth in the riuier, the holy Ghost commeth down in likenesse of a Dove vpon Chryst. I. John. 5. There are thre that beare witnesse in Heauen: the Father, the woerde, and the holy Ghoste, and these thre are one.

Ageine, their works shewe the same thing. The Father createth, the Sonne createth, the holy Ghoste createth. The Father iustifieth, the Sonne iustifieth, and the holy Ghoste iustifieth. The Father gouerneth all things, the Sonne gouerneth all things, and the holy Ghoste gouerneth all things. These works of creating, iustifying, and gouerning, are proper unto God. Wherfore in as much as they are attributed to the Father, the Sonne and the holy Ghost alike, we must of necessitie confess the Godhead of them.

The

The same thing is also confirmed by the worship of them. The Father is prayed vnto, the Sonne is prayed vnto, the holy Ghost is prayed vnto. But none is too bee prayed vnto save only God, neyther is any too be beleued on, saving God only: Wherfore the father, the sonne and the holy Ghoste are one God.

Hereunto also perteyneth the consent of the church. This is the Catholick sayth, that wee worship one God in Trinitie, and the Trinitie in unitie, neyther confounding the persones, nor deuiding the substance. For the persone of the Father is one, the persone of the sonne is another, and the persone of the holy Ghost is another.

The thirde is, of those things that are too bee considered in the persones. In the persones there bee five things to bee considered. 1. The substance. 2. the persone. 3. the distinction of the persons. 4. the work. 5. and the wil.

The substance or nature of the father, the sonne, and the holy ghost, is all one. For the father is not one thing, the sonne another thing, and the holy ghoste a thirde thing; for the substance of the godhead is one, and the nature simple. And therfore the father is sayd too bee in the sonne and the holy ghost: the sonne in the father and the holy ghost: and the holy ghost in the father and the sonne.

The second thing that is too be considered in the Trinitie, is the persone: that is too wit, that there is one persone of the father, another of the sonne, and another of the holy ghost. In this Trinitie of persones nothing is before or after other, no thing greater or lesser than other: neyther in time, because all the persons are coeternal; nor in nature, because al are of one selfe same substance: nor in dignitie, because they are coequal: nor in understanding because they are comprehended in understanding all together.

The thirde thing that is too bee considered in the Trinitie of the persones, is personall distinction. And here is it to bee marked, how God is discerned from creatures. And nexte

A. v.

how

Trinitie sunday.

holo the persones of the Godhead are discerned one from another. The distinctions by which God is discerned from creatures, are these. First, that in one vndeuided nature not multiplyed, there be thre persons. Secodly that God is an euer-lasting mind. Thirdly that God is the creator. Fourthly that God is in the world & aboue the world. And fiftly that God is in al places, & yet conteyned within no place. These fife properties are incident to God only, and to no creature.

The persones are distinguished one from another, by double properties, inward and outward. The inward, are to beget, to be borne, and to procede. The father alone begetteth the sonne; the sonne only is borne of the father: the holy ghost onely procedeth from them bothe. The outward properties are to send, and to bee sent: Only the father sendeth: the sonne and the holy ghoste are sent, but after a diuers manner. The sonne beeing sent, took vpon him mannes nature, wherin hee was made a sacrifice. The holy Ghoste is sent into mennes harts to kindle a new light in their mindes.

The fourth thing that is to bee considered in the persons, is the work of the Trinitie. Herein is the rule of Austin to bee obserued. The works of y Trinitie (as in outward view) are vndeuided: howbeit saving the propertie of eche person. The father createth, the sonne createth, and the holy Ghoste createth. The father regenerateth, the sonne regenerateth, & the holy ghost regenerateth. But the Father createth by the sonne, and the holy ghost preserueth the things created. The father regenerateth in the sonne, by the holy ghost.

The fift thing whiche I sayd was to be considered in the persons, is the wil: which what one it is, these things, following do declare. 1. First their workes past and present. 2. The comandaumentes. 3. The threatnings and promises of the law. 4. The promises of the Gospell. 5. Examples: and 6. his unparcialitie, and that hee is no accepter of persons. Al these things togither teach, that God is angry with sinners, & wil punishe them, and that he wil forgiue the sin of all those that

flee

Ace to the Mediator, and giue them euerlasting life, without
hauing respect of any nation or people.

Now remayneth the vse, which is manifold. First there-
fore these things will frame our iudgement aright con-
cerning GOD. For we must acknowledge God to bee such
a one, as he hath shewed himself to bee by his word & record,
according to the verse: Belene thou God that thing too bee,
whiche he hath shewen he is too thee. Secondly, these things
teache vs too haue a right opinion concerning the creation,
which is the worke of the whole Trinitie. Thirdly to haue
a right opinion concerning the reparatiō of mankind, which
is also the worke of the whole Trinitie, as is sayde afore.
Fifthly, these things instruct vs how to cal vpon god aright.
For iuocation is too bee directed to this God alone, which is
the father, the sonne, and the holy ghost. Sixthly, these things
admonish vs to liue warely and holily, as in the sight of god.
And thus much concerning God and the Trinitie, all which
things are brely set forth in our Creede.

¶ Of the second.

VNlesse a man be borne agen of vwater and the holy ghost,
he cannot enter into the kingdome of God. This is the
second doctrine that I purposed vpon: For the better under-
standing wherof, two things are too be marked. The first is,
with whom Chyſt talketh: the other, what was the occaſion of this ſaying. What maner a one he was with whom
Chyſt talked, the text ſheweth. He was an honorable and a
noble man: he was a Prince of the Jewes: he was a Phariſie, ſuche a one as liued blanieſſe according to the lawe
of Moyses. And the occaſion was this. Nicodemus came to
Chyſt by night, and lyke a right Phariſie thought himſelfe
righteous by the deedes of the lawe, by ſacrifyles, and
by keeping of the Sabothes. Wherefore he wondred y John
ſet out a newe doctrine concerning righteousness and Bay-
tim, which he himself being a doctor of the law, was ignorant
of. Chyſt therfore preuenteth his iudgement with this ſaying.

¶ Whileſe

6
14 15

Trinitie sunday.

Unlesse a man bē borne ageyne, he cannot enter into the kingdome of God. At these wōrds Nicodemus is astonyed, and sayth: How can a man when he is old be borne ageine? To whom Chryſt answereth: Verely I say vntoo thee, except a man bee borne againe of vwater and the ſpirit, he cannot enter into the kingdomc of God. Hēre Chryſt sheweth that he ment not of the fleshly birth (according as Nicodemus vnderſtood him;) but of the ſpiritual birth, which he proueth to be needful by this, that our former birth is vncleane. That (sayth he) vwhich is borne of the flesh, is flesh. That is too ſay, whatſoever is borne in this corruption of nature, is vncleane and giltie, and therfore not meete to receiue the kingdomc of God. Hēre vntoo he addeth the maner of regeneration. The vnde bloveth vwhere it lifteth, and thou heerest the noyſe of it, but thou knowest not from whence it commeth, nor vwhyther it goeth. So is every one that is borne of the ſpirit. That is too ſay: Like as the wind is then firſt felt when it bloweth albeit that no man know from whence it commeth, or whither it goeth: ſo this ſpiritual regeneration is made after a certein ſecret maner by the power of the holy ghost, which is when it is doone, is perceyued by the newe motions of the newe man.

Howbeit too the intent me may vnderſtande theſe things, wee muſt marke the conueyances and instruments of this ſpiritual birth. Firſt the ſede of this birth is the word of the Gospel, which is preached by the voyce of the minifters. Secoundly the holy Ghost, who in the preaching of the gospell is effectual, & workeſt faith: by which wee both giue credit to the word of God, and also perſuade our ſelues that god is at one with vs for his ſonneſ ſake, and therewithall altreth our nature to a newe obedience. Thirdly when theſe benefits are receyued by ſayth, as it were into the ſoyle of the hart, then man being borne a newe, ſeleth by and by within himſelf the motions of the holy ghost: and water is applied outwardly as a ſeale of the inward regeneration, and a testimoniall of

the

the grace of Chryſt beſtowed vpon him. The effects of this new birth are ſeen in the minde, in the affections, in the will, and in the outward woorkeſ. For the minde is lightened with the brightneſſe of God: the affections are purged: the wil is made forward: and a new obedience of all the powers is begon. Breſly, he that belueueth, is borne a new.

G Of the third.

A S Moyses lifted vppe the Serpent in the Desert, ſo muſt the Sonne of man bee exalted, too the entente that all that beleeue in him ſhoule not perrish, but haue life euerlaſting. The Storie of the ſetting vp of the Serpent in the wildernesſe, is in the fourth booke of Moyses and the ry. Chapter. Which figure Chryſte in this place applyeth too his owne person, ſaying: Like as Moyses lifted vp the Serpente in the wiſdernesſe: This ſaying of Chryſt conteyneth many things. For firſt it openly witnelleth, that the lawe taketh not away ſinne. For if the lawe coulde take away ſinne, then Chryſte had not needed too haue bin ſacrificed too purge ſinne. Ageine, it ſheweth why Chryſt was giuen too bee the Mefias, and why the ſonne of GOD tooke mannes nature vpon him. For he was giuen too bee lifted vp vpon the Crosse, and that ſaluation might by that meanes happen to the whole worlde. Besides that, this ſaying ſheweth that Chryſtes kingome is ſpirituall and euerlaſting. Moreouer it teacheth what maner of rightuousneſſe it is, wherby we ſtand beforē God, or how we bee made partakers of Chryſtes benefites, that is too wit, when we beleeue on Chryſte that was lifted vp, that is too ſaye, that dyed vpon the altar of the Crosse. Laſt of al haſt is ſet forth a moſt ſweet conforſte, that this grace whereby we haue entraunce into heauen, is offred vnto all men: whiche thing this word of vniuersalitie all that beleeue doſth ſhewe. Let vs therefore conceiue good hope of ſaluation, whiche is offered too all men by Jeſus Chriſt, too whom with the father & the holy Ghoſte haue honoř for ever, and ever. Amen.

The

6
14 15

¶ Upon the first Sunday after
Trinitie.

¶ The Gospel. John.v.



Here vvas a certeine riche man, vvhich vvas clothed in purple and fine vwhite, and fared deliciously every day : And there vwas a certayne begger,named Lazarus,vvhiche lay at his gate full of sores, desiring too bee refreshed vwith the crummes vvhiche fell from the riche mannes boorde , and no man gaue vntoo him. The Dogges came also and licked his sores. And it fortuned that the begger dyed, and vvas caryed by the Angelles intoo Abrahams bosome. The rich man also dyed and vvas buryed : And beeing in Hell in tormentes , hee listed vp his eyes and savve Abraham a farre off , and Lazarus in his bosome, and hee cryd and sayde : Father Abraham haue mercy on mee , and sende Lazarus,that hee may dippe the tippe of his finger in vwater and coole my tongue,for I am tormented in this flambe. But Abraham sayde : Sonne , remember that thou in thy life time receyuedst thy pleasure , and contraryvvise Lazarus receyued paine : But novve hee is comforted and thou arte punished. Beyonde all this , betvveene vs and you there is a greate space set, so that they vvhich vwould go from hence too you cannot: neyther may come from thence too vs. Then hee sayde:I pray thee therefore Father , sende him too my Fathers house (for I haue fие brethren) for too vvarne them, leaste they come also intoo this place of tormente. Abraham sayde vntoo him : they haue Moyses and the Prophets, let them heare them. And hee sayde : Nay Father Abraham, but if one come vnto the from the dead, they vil repent. Hee sayde vntoo him : If they heare not Moy-ses and the Prophets, neyther vil they beleue, though one rose from death ageine.

The

The exposition of the Text.

From the first sunday in Aduent hitherto, hath
bin set forth the doctrine concerning every se-
uerall article of our Fayth. Now in the Sun-
dayes folowing vnto the first Sundray in Ad-
uent agein, is intreated of Chrysts miracles,
and of the nature and true frutes of faith; and
that too this intent, that the truthe of the Gospele might bee
confirmed by the doctrin of miracles, and that the doctrine of
fayth, and the frutes of the same, might stirre vs vp to god
woorkes. Chryst teacheth of god woorkes, ffeue wayes. For
sometime he is contented with the doctrine alone, as whē he
sayth: Be ye merciful, fal to repenteance, bring forth frutes
worthy repenteance. And sometime he alledgedeth himself for
an example for his too folow, as when he sayth: learne of me
because I am meke and lowly of hart. One whyle he pro-
poundeth parables: as of the god steward, of the ten virgins,
of the seede cast into the ground, and such others, wheroft there
is more in the stories of the Gospel. And another while he v-
seth threatnings, as when he sayth: except your righteous-
nesse exceede the righteousness of the Scribes & Pharisses,
ye shall not enter into the kingdome of heauen. Also wo bee
to you Scribes, Pharisses, Hypocrites. &c. And now & then
he setteth forth the rewardes and penalties, with notable
examples, lyke as he dooth in this Gospele. To bee short, the
Lorde leaueth nothing unattempted wherby he may make
his disciples bent to live honestly.

Now let vs come to this daies Gospele: the summe wher-
of is, that Chryst our Lord by putting forth two examples,
discourageth vs from vnmercifullnesse and cructie towards
the poore, and encourageth vs to pitie, and to constantnesse
in suffering the miseries of this life. For as by the example
of the rich glutton, he teacheth what punishment remaineth
for the vnmercifull; so by the example of poore Lazarus,

ya

The

14 15 6

The j. sunday after Trinitie.

He exhorteth too pitie and honest life in the feare of God. The vse heirof therfore shal bee, that the rich men which are mercyless towards their neighbours, may beholde as it were in a table, what punishment they shall one day abyde, if they amend not betunes. And ageyne, that the poore beeing godly and afflicted in this lyfe, may (by the example of this poore man Lazarus) rayse vp themselves, and patiently tarie for their deliueraunce and blissted rest, ys they continue in faith vnto their death. The places bee thre.

- 1 The description of this Glutton, with the lessons therof.
- 2 The description of Lazarus, with the comforts therof.
- 3 The Lordes saying: They haue Moyses and the Prophets.

¶ Of the firste.

There vvas a certeine riche man, vwhich vvas clothed in Purple and fine vwhite. In this first place are foure things too bee marked, which are. 1. A generall rebuke of them that are cruell to the poore. 2. The cause of this riche mannes damnation. 3. The right vse of riches. 4. The state of the wicked mennes soules after this life.

First therfore when this Glutton is damned, in generall are all they reprooud that are hard too the poore, and whiche flowing in riches them selues, are touched with no care of the poore: of which sort there bee many in the world. This rebuke perteyneth too those also, that neither with their counsell nor with their substance do helpe the ministerie of the world, or the nedye members of the church. Wherfore let every man aduise himself wel, and take warning by the damnation of this Glutton, that he may lerne too bee wise.

The cause of this Gluttons damnation ar not his riches, and the finenesse of his apparell, and his deintie fare, so they had bin measurably vsed, as it appereith by the Gospel it self. For poore Lazarus was taken vp into the riche Abrahams bosome,

The .j. Sunday after Trinitie. 193

bosom. For if riches had bin þ efficient cause of damnation, Abraham also had bin damned: David had bin damned: and so had many other kings and rich men bin damned. But riches, and honoꝝ and such other things may bee an occasion of damnation, namely when men abuse them to the dishonoꝝ of God, and the contempt of their neighbor, too the maintenāce of pride & superfluitie. But what were the causes why this Glutton was damned? Thre horrible faults, which are noted expreſly in the text. Of which the first was fleshly carelessness, which had with it these euils: that he repented not: that he had no ſeeling of Gods iudgement and wrath: that he was touched with no care nor regarde of his duetie. For fleshly carefullneſſe hath these things continually going with it. An other fault for which this Glutton was damned, was ryot and ſurfetin, by which bothe mennes bodyes and myndes are ouercharged, that they cannot think a whit of the matterſ of their ſaluation. The third fault for which the Glutton was dāned, was the diſdeyning of Lazarus, whiche thing ſufficiently bewrayeth that he had no faith. For wher as is true faith, there can bee no crueltie towardes the pore and nedie. For theſe thre cauſes, was the Glutton damned. After whos example many runne daily too assured damnation, which with their riches do meyntene careleſſeſſe, ſurfetin, and diſdain of Chryſt's members. Wherefore if we like too be ſaued, let vs amend betimes, and let vs take heede that wee abuse not Gods giſts too our owne deſtruſion.

In the third place it is to be gathered by this example, on the contrary part, what is the true uſe of riches, which true uſe conſiſteth in theſe four poynts.

The firſt is, that we employ part of our ſubſtance too the mayntenāce of the minifterie: and this uſe is confirmed firſt by the end of man. For man was made too the end he ſhould acknowledge and praife God. Wherefore the goddes that he hath ought too bee employed too this ende. Secondly this uſe is confirmed by the commaundement of God often-

Wb.j. times

6
14 15

The j. Sunday after Trinitie.

tymes repeated. For God commaūdeth vs to help the church with our abilities. Moreouer this vse is stablished by the examples of godly kings and other holy men, who wished nothing so much, as with their riches to beautifie and maintain the ministerie of the word. Against this first and godly vse of riches do many offend: among whome bee: First such as conuert their riches to the ouerthrow of the ministerie, like as many Tyrantes haue done in times past, and do at this day. Secondly such as plucke away the Churche godes, and keepe them to themselues. Thirdly also, such as bestowe no parte of their owne godes to the mayntenance of the ministerie of the word. And moreouer, such as by lute or other sleights get into their hands the Church godes vnder an honest tytle: as though they were ministers of the Churche, wheras they bee no better than dombe dogges which neither haue done seruice to the Church or common weale, nor euer can do seruice, but are flouthful bellies and dul beasts: who neuerthelesse wil bee saluted by the names of Prelats, Channons, Vicars, Abbots, &c.

The second and true lawfull vse of riches is, that wee imploy part of them to the maintenance and garnishing of the common weale wherin wee liue. For common weales are the soeourning places of the Churche: and therefore wes owe thankesfullnes vnto them, although wee should receiue none other commoditie by them. Against this vse many offend: as for example, those that pay not the ryghtfull Tributes, those that rayse vnyrighfull Tributes: those that imploy not the Tributes to the mayntenance of the common weales, but too riot and suretting, and oþertymes too making wrongfull warres.

The third right and lawful vse of riches, is that every man should maintaine his owne estate honestly without niggardship. Against which vse offend, first they that wast away their godes in drinking, feasting, and apparel too sumptuous for their degré, as many do. And secondly also covetous men, which

The.ij. Sunday after Trinitie. 194

which delite in their own filthynesse, & mainteine not their estate honestly as becometh them, but are balely appareled and saide grossly, when in the meane while their money lyeth rulling and rotting in their cosers.

The fourth true and lawfull vse of riches is, that we be now some part of it vpon the poore, and specially vpon such as in their puerfie are also godly. For this is y chefe cause why God sendeth poore folkes among vs, that he may make a profe, whither we will folowe his mercie according too Chrystes commaundement. Bee mercifull as your heauenly father is mercifull. Against this vse do many also offend with this rich glutton, whose felowes they shall be one day in punishment, for that they haue in this world folowed him as their master in cruelnesse towards the nedie.

Now foloweth the fourth thing which I sayd was too bee considered in the example of the rich glutton: Namely, what is the state of their soules that depart out of this life without faith. For wheras Christ sayth, y the rich glutton lifting vp his eyes in hel, saw Abraham a far of, & desired that Lazarus might dip the top of his finger in water to cole his tong: he peinteth out a table, which representeth the state of wicked mens soules after their death: wherin these things are noted. 1. First the exceeding great torment, & the continual worme of the conscience. 2. The remembrance of his crueltie which he had exectuted vppon them that were in miserie. 3. Their desire too bee releued by the help of those too whom they had bin vnmercifull in this life. 4. That there shall bee no end of their tormentes, & that it is in vaine for them to sue for any easement of their paynes, For loke what our Lord for ours capacities sake peynteth out by way of communication betwene the glutton and Lazarus: that did the glutton feele in his own cōscience, which the Lord (who knoweth al things) could not be ignorant of. Let this punishment of vngodlinesse therfore allure vs too earnest repētance, that we bee not put too tormentes whither we will or no.

Bb.ij.

Jof

14 15
6

The .j. Sunday after Trinitie.

To the second.

And there vvas a certeine begger named Lazarus, vvhiche lay at his gate full of sores, desiring too bee satifield of the crummes that fell from the rich mans table, and no man gaue vntoo him. In this exāple of Lazarus are many things to bee obserued wherby we may receiue bothe instruction and comfort.

First heer is confirmed the Sermon of Peter, who saythe that iudgement beginneth at the house of the Lord. For God punisheth his own in this life, that they may as it were with a brydle bee kept within the boundes of theyz duetie. For if all things shold happen to them as they would wish, they would be made drunken with the prosperous successe of things, and fall from godlynnesse too vngodlynnesse. Wherupon Noyses speaking of the Jewes, sayd : The people sat downe to eate and drinke, and rose agen to play : that is to say, they fel to Idolatrie and other heinous offences. Wherefore let vs beare in mynd the saying of Paul. Cor. ii. When we are iudged, (that is to say afflicted,) we are chastysed of the Lord, that we should not bee damned with this worlde. Wherefore let vs haue an eye to Gods fatherly mynd, as often as we bee hardly delt withall in thys lyfe, and taking warning by our crosse, let vs feare God, leading a godly and blamelesse lyfe.

Ageine, by this example of Lazarus we are taught, that they are not all wretched before God, which are cast vnder sorte in this world : nor on the other side all in Gods fauor, that seeme happy and blissted in this life. Lazarus was miserablie in this lyfe : but he was in fauoure with God. The Glutton was happye in this world : but he was in Gods displeasure. What was the cause ? Lazarus feared God through a lively faith; but the Glutton feared not God, but was vnyce offayth.

Thirdly we see in Lazarus an exāple of Gods prouidece. He lyeth despised and disdayned. But when he lay without all

The.j. Sunday after Trinitie. 195

all confort, the dogges came & licked his sores. Wherby is signified, that God suffereth not the godly to bee so ouerpresse with miseryes, but that hee intermedleth conforte wyth their sorowes. For there is no doubt but it came too palle by Gods prouidence, that the dogges came & licked the sores of Lazarus, too the greater damnation of the Glutton and his houeshold. For the meynie folowed the wickednesse of theyr master: for the text sayth, and no man gaue vnto him.

Fourthly let vs marke heere the common lot of the godly and vngodly. The Glutton dyeth, and Lazarus dyeth. Death is common too them both, but not the falling out of their death. For the Glutton by death passed too miserie; but Lazarus attayned too felicitie.

Fiftly heer is too bee marked in Lazarus, the ministerie of the Angels. The Glutton despised Lazarus while he was abyue: but the Angels carryed vp his soule when hee was dead. He that was despysed in his lyfe, was regarded and honored of Gods Angels in his death. Neither happeneth this in Lazarus alone: but that which we read of him, is common too all the godly. For as the soules of the godly are regarded of God: so are they carryed by the Angels into the hauen of salvation and blisfulnesse.

Sixthly, in the example of Lazarus, wee see what is the state of the godly mennes soules after this lyfe. Lazarus is carryed into Abrahams bosom. What is Abrahams bosom? Like as Abraham was therfore called the father of the faulful, because that with him was layd vp the couenant of eternall lyfe, the which he keeping in saythal custodie, delinered (as it were from hand too hand) first vnto his owne chilidren, and afterward too all nations: & that they are called his chilidren as many as are heires of the same promise: So after death they are sayd too bee gathered into his bosom, because thy receyue the frute of the same sayth with him. For like as a mannes sonnes whē they come home togither at nyght from their dayly labors, are cherisched as it were in their ffathers

Vb.ij,

theres

6
14 15

The.j.Sunday after Trinitie.

thers bosom: So the godly (after their travells taken in this life) are after death gathered togither into blissful rest, where they are wel at ease and in happy case vntil the rysing ageyn of the dead. This bosom of Abraham is called also Paradyse, as in that saying of Christ to the thēfe: this day shalt thou be with mee in Paradyse: where (according to the Psalme) is abundance of ioy by beholding of God and everlasting pleasures in his right hand. To be b̄est. Blissed are they that die in the Lord, bycause they shal b̄e euermore with God & shal enjoy endlesse ioy.

And as concerning the communication of Abraham & the Glutton, it is to bee knowne that these things happened spiri- tually. For so thought the Glutton wthy himselfe in his tor- ments, and such answer receyued he in his owne conscience.

Seuenthy behold in Lazarus, the image of the Church in this lyfe. For it is afflicted, and it is despysed of the mighty & rich men of this world.

¶ Of the third.

They haue Moyses and the Prophets, let them heere them, This is a very weighty admonisment and exceeding be- hoseful: for by this saying many are damned.

First every one is damned that receiueth not Moyses and the Prophets. For these are giuen of God to lead vnto God and to shew the way of saluation. He therfore that receiueth them not, abydeth in his damnation.

Secondly they are damned that receyue them, but yet set more by mennes traditions, and rather frame their life after mennes commaundements than after Gods commandem- ents, notwithstanding Gods charge giuen openly to the contrary. For thus sayth he in Jeremy. Cap. 20. Walk yee in my statutes, and not in the cōmaundements of your fathers.

Thirdly are dāned her Pope Gregorie, the Anabaptists, and other Euthusiasts, which looke for new Reuelations fr̄ heauen, and give more credit to the fumes of a frantike and melancholike brayne, than to the heauenly boyce, or rather

forlakes

The.j. Sunday after Trinitie. 196

To take and vtterly cast away the wōrd of God.

Fourthly weē earne hērby to make much of the doctrine of Poyles, the Prophets, and Apostles, which wil be a lanterne for vs to eternall saluation, so weē folow the lyght therof. For the world hath not a more precious treasure than Gods wōrd. David did make more account of this, than of ḡf fīnest golde. Through this, Lazarus (who was poore in the world,) was rich before God. By this vid Job rayse vp himself in the middes of his miseries. Wherfore ryght dēre brethren, let vs also loue Gods wōrd. Let vs assūre our selues that that is the instrument wherby is offered vnto vs the precioulest of all treasures Jesus Chryſt, and by him euerlastyng lyfe, which our heauenly fāther graunt vnto vs by the same Jesus Chryſt, to whom be honoꝝ and glory for euer and euer. Amen.

Upon the.ij. Sunday after Trinitie.

The Gospell. Luke. viiiij.

 Certain man ordeined a great supper, and bad many, and sent his seruant at supper tyme, to say too them that vvere bidden: come, for all things are novv ready. And they al at once began too make excuse. The first sayd vnto him: I haue bought a farme, and I must nedes goe and see it, I pray thee haue me excused. And an other sayd: I haue bought fyue yoke of Oxen, and I go too proue them, I pray thee haue me excused: And another sayd: I haue maryed a vvyfe, and therfore I cannot come. And the seruaunt returned and brought his master vword againe therof. Then vwas the good man of the house displeased, and sayd too his seruaunt: go out quickly into the streetes and quarters of the citie, & bring in hither the poore & feble, & the halt, & blind. And the seruaunt sayd: Lord it is done as thou hast cōmaunded, & yet ther is roum. And the Lord sayd vnto the seruant: go out into the hie vwayes & hedges, & cōpell them

Bb. iiiij. them

14 15 6

The ij. Sunday after Trinitie.

them too come in, that my house may bee filled. For I say vnto you, that none of these men vwhich vvere bidden shall taste of my supper.

The exposition of the Text.

Like as the last Sunday it was shewed in the Glutton, y the contempt of a mannes neigbour is hinderance too salvation: so in thys Gospel we are taught another let which is too bee shunned, that is too wit, that wee set not more by our owne possessions and affaires, & by the care of wozdly matters, tha by the Gospel of Chryst, or that we suffer not our selues to be letted and busied w the commodities and pleasures of this wozld, that wee come not too the supper, vnto which wee are bidden by the preaching of the Gospel. Now the occasion of this Parable, was a certain Pharisee talke at a feast too which Chryst was bidden. For when Chryste had declared, that such as are liberall too the pore, shal bee rewarded in the resurrection of the righteous, the Pharisee intending too sooth Chryst in his wordes, sayd; Blessed is he that eateh bread in the kingdome of God. Notwithstanding for as much as Christ saw the ouerthwart conditions and froward inclination of this Pharisee, and of the rest of the Jewish nation; he put forth this parable, wherin he peinteth ent bothe the iust reiecting of the Jewes, and the free receyving of the Gentiles. The dyrst & end of which Parable is, that wee shoule not suffer the transitorie things of this life, too bee a hinderance vntoo vs for coming too the heauenly supper, wherunto we are bidden by the gespell. The places are feure.

- 1 The greatnesse of Gods mercy is poynted out in thys Supper.
- 2 The unthank fulnesse of the wozld is noted in those that refuse to come when they are called.
- 3 Of his compulsion, how he compelleth, and by whom.

4 A

The ij. Sunday after Trinitie. 197

4 A thretning of punishmente to them that receyue not
the Gospell.

¶ Of the firste.

How great Gods mercy is towards mankinde, it is euident by many prooves. For not only Gods word, but also Gods exceeding great benefites towards the whole world (and specially towardes Chrystes churche) bear witnesse of Gods inspeakable mercie. The earth (sayth David) is full of the Lordes mercye. The greatest proove of this mercy is the giuing of his Sonne, to redeme the woldē drowned in vther miserie, and that by his death and passion, to the intent that men being delivered from this miserie, shuld be rewarde with everlasting lyfe, which is called heire the great supper, and in Mathew the mariage of the kyng, vnto whiche great Supper men are called of Gods mere mercie, to the intent they may bee filled at it with spiritual daynties euerlastingly.

Nowbeyt, for the intent the delicates of this Supper may bee the plesanter vnto vs: I will set out severally one by one the circumstancess that are noted in the text, and shew what instruction and admonishement is to bee learned by ech of them.

The first circumstance therfore to bee considered in this supper, is concerning him that biddeth vs vnto it. For therupon hangeth the estimation of it. Who is it then that prepareth this Supper? Is it some worldly kyng? No. Yet were that King worthy to bee muche made of for his liberalitie, & to bee praysed for his mercie, that would prepare a princely feast royally furnished, for miserabla and pore soules. Who is it then? It is God our heavenly fader, the Lord of Lords, and king of kings, who only is riche, and well stored with delicates. This circumstance is a most evident testymone of Gods godnesse and mercy.

The seond circumstance is, that God here the master of

Bb. v.

the

6
14 15

The ij. Sunday after Trinitie.

the house biddeth guesles to supper. And what is ment by the name of supper? The very Gospel and all thole things that are ioyned with the Gospell: as is saluation and eternall lyfe. See how great mercy shyneth forth heire. What is the reason of the terming of it so? Why are these so great god thinges called a supper? Surely it is not done without great causes, of which number there bee three cheef. The first is because the Gospell promiseth everlasting ioye and endless god things. For as the Supper is set before men in the latter end of the day: so the god things which the Gospell offereth, shall (of the mere mercy of God) bee giuen in rewarde to the beleueers after that they in dyfresse haue ouerworne the manyfolde labours of this lyfe. The second cause is, for that lyke as the euening (whiche is the tyme that men are wonte to prepare for supper) is the ende of the daye: so the age in which all men by the ministerie of preaching, are bidden to repaste of the heauenly Supper, is of the laste age. The third cause is, for that the Gospell is the last voyce of GOD in the wozlde, after whiche there is none other to bee looked for: in lykewyse as the Supper is the last meate that is set before men in the day. For ther shall never sound any other voyce of God from heauen, but thys selfe same voyce of the Gospell, shall sounde vnto the laste daye of judgement.

The third circumstance is in this word Great, by whiche is commended vnto vs the richnesse of Gods mercy. For God biddeth not a kynge or two, or a wiseman or two vnto this supper: but he biddeth the whole wozlde. He ouerskippeth not the pore, he neglecteth not the riche men, he shatteth not out the gentlemen, he keepeth not the country folke nor the townesmen from his feast: he holdeth no skorne of the little ones, disdeyneth not y great ones: al men without exception that are dispersed throughout the whole wozlde, biddeth he too that great supper. For the text witnesleth, both that it is a greate supper, and that many are bidden.

The

The ij. Sunday after Trinitie. 193

The fourth circumstance is of the manner of his bidding. The manner is expressed in these wordes. And he sent his seruaunt at the houre of Supper too laye too hem that vvere bidden. Hēr by the name of servant is ment the Prophetes, Apostles and all godly teachers, whom God hath sent from the beginning of the worlde too bid guestes to the Supper. To this supper dyd God himselfe bidde the patriarche Noe. He being bidden, bad the rest of the world in Gods stead. Afterward when the world throughē it owne unthankfulnesse was perished in the flud: Abrahā was by Gods dwine mouth bidden too this supper. After which time, when the malice of the world was increased vpon the earth: God chose one peculiar people, among whome he often times rayled by Prophets, that bad guests too this supper. And the master of the house continued in so doing, vntill he sent his owne Sonne our Lord Jesus Chryſt, whome those that were bidden han ged vpon the Crosse. And he being raised agayn from death, sent out his Apostels into the whole world, too byd all nations too this most delicate supper.

The fifth circumstance is of the hour of the supper. What is this houre? It is the tyme of grace, and the tyme of glory. The tyme of grace, is the tyme wherin is preached vnto men the liberality & mercysfulnesse of y. master of the house: which tyme is deuided into thre parts: Into promise, performāce, and the tyme that hath folowed the performance. The tyme of promis was from Adam unto the birth of Chryſt, almost foure thousand yere. Then was the tyme of performance, during all the while that Chryſt was conuersant hēre vpon earth in the flesh, and preached, and offered himselfe the price of redemption, for them that wer bidden too this supper. The tyme that followed the performance, is thenceforth from the sending of the Apostles into the whole worlde vntill the daye of Judgement: in whiche tyme we are also bee, and are bidden too this Supper by the voyce of the Ministers of Gods word. The tyme of glory in eternitie. When

we

14 15
6

The ij. Sunday after Trinitie.

we shall sit downe in the heauenly glorie ; not onely wþþ Abraham and Isaac, but also with God the Father, God the Sonne, and God the holy ghoste : and shal enjoy euerlasting mirth and gladnesse in Chryſt Iesu our Lord.

The fift circumstance is, the manner of the biddynge. Come (sayth he) for all things are ready. That is to saye (as we see in the bidding of John Baptiste and Chryſt) Repente, and beleue the Gospell ; for the kyngdomme of heauen is at hand. This bidding requireth repentance, that is to wit, an alteration of the former life that we shuld depart from euil and do good : and it requireth sayth, that is to wit, that we shoulde beleue that this Supper is set on the Table for vs : not in respect of our deseruyng, but of mere mercy, for the Sons sake, whom God hath giuen vnto vs, to bee our Wyſedome, ryghtuousnesse, sanctification, and redemption. For with these gystes (and as it were garments of the Sonne of God) muſte we enter into the Supper of euerlasting lyfe. For Chryſt by his wyſedome reſormeth our myndes : wþþ his ryghtuousnesse he decketh vs when we beleue on him with his sanctification or halowyng, he clenmeth vs : and at length he receyveth vs into his parlor, where shall we perpetuall redēption, glorie, and happinelle. And thus muche concerning the firſte place, wherin is set oule vnto vs the mercifulnesse of G D, which is from generation to generation vpon all that feare hym, as the virgin our Lordes mother singeth.

¶ Of the ſecond.

But all began vwith one consent to excuse them ſelues. For they refuſed to come to this Heauenly Supper. For as the ſaynre makes more account of the myre wherein he bayeth himſelfe, than of golde and precious ſtones : even ſo men that are weltered in theyr owne filthynelle, ſhannie the godlynesse of ſo great a ſupper. In whiche thing thare euylls are to bee lamented : the myſerie of mankynde, their exceeding

The .ij. Sunday after Trinitie. 199

ding great vnhankfulnesse, and their corrupte iudgement. The miserie is, that men being ouer pressed with sinfulnesse and curse, do not only not goo about to wond theselues out of so great mischæves: but also are euuen delighted with the filthynesse. So farre are they from seeking redresse. And this is that Chryste speaketh of: No man commitheth too nice, saue he whom my father draweth. The vnhankfulnesse is, that men being bidden too a free supper, that is too wit, too free deliuernace from sinne, from Gods wrath, from the curse of the law, from hell, and from the diuell: too forgiuenesse of sinnes, too Gods fauour, too righteousnesse, too heauen, too God hymselfe, too liue blessedly with him for euermore: doo notwithstanding refuse too come. Who is able too bewaile this vnhankfulnesse sufficiently? The corrupte iudgement is, that men set more by transitorie goodes, than by euerlasting goodes: by a few, than by many: by brittle, than by durable: by earthly, than by heauenly: by things that mayntayne this life for a small time, than by things that mayntayne both soule and body in everlasting life. Is he not coueted folishe that preferreth clay before golder? Yes surely most folishe, as one that can iudge nothing aright. Muche more folishe is he, yea farre out of measure most folle of all, that preferreth death before life, sinne before righteousnesse, hell before heauen, the diuell before GOD (and to be bycuse) innumerable euils before innumerable good things. Let vs acknowledge this oure nioffe corrupt iudgement, and let vs pray to haue our mindes reformed with newe lighte, that wee may rightly vnderstand what things are god in dæder: and orderly desire the thyngs that wee iudge aryght of: and persever to the ende in seekyng those things whiche we ouerly desire.

Now that we haue spoken thus much in general concering the great miserie of mankynd, the exceeding vnhankfulnesse and most corrupt iudgement of men: Let vs looke vpon the text, which continueth the sundry maners of their excuses,

14 15 6

The ij. Sunday after Trinitie.

excuses. First it sayth : And all began vwith one consent too excute them selues. That is to say, the greatest parte of the World being thanklesse hildskorne of the benefite that was offred frely . The fift therefore sayde : I haue bought a farne and I must needes go feit, I pray thee haue me excused. Heere is described the first kind of men that excuse theselues. Under which kynd are all they conteyned, whiche trussting too theyr owne power, refuse too come to this royall supper. Yet is not power the effcient cause of this excuse: but onely an occasion in those whiche acknowledge not theyr power too come of God, but leane vnto theyr owne puissance , that is too wit, too a staffe of ræde. For when sinne, death, hell, and the diuell assault : mans power auayleth not: for in this case the power of God only auayleth, namely Chrystes Gospell, whiche Paule defineth too bee the power of God too the salvation of euery one that beleueth. And that power and possession of landes is not the effcient cause of refusing too come too this deyntie Supper, examples shew. David was of power, and had greate landes. Pero also was of power, and had landes. Of which two, the first being bidden too the mariage came: the other refused. Why so: because the one vsed his power too the glory of God: the other abused it too his owne destruction. For being deceiued by it, he refused too come to this supper. For therfore we are admonished too vse our landes well, that they bee not a hinderance vnto vs, for coming too the heavenly Supper. I omit examples.

And an other layd : I haue bought fwe yoke of Oxen, and I go too tric them, I pray thee haue me excused. Heere is described a seconde kynde of men that excuse them selues that they cannot come too this supper. Under this kynde are conteyned the riche men of this worlde. Why? Are riches the effcient cause of this refusal? No surely. Abraham was rich: and the glutton of whome we herde of late was riche: but Abraham was not letted by his riches: For hee made moze

The .ij. Sunday after Trinitie. 200

more account of this Supper, than of his earthly riches. Contrarywyse the glutton was drunken, and sotted in his riches, and therfore refuseth to come. For when riches are in euill mennes hands, they are as a bayte, wherby they being enticed, are caught and killed. Therfore Chryst sayeth they bee thornes, & hee auoucheth it too bee a hard matter for a rich man too bee able too enter into the kingdome of heauen. The Philosopher Plato sayd right : that riches were blind wythoute wisedome, and that they are sharpe sighted when they folowe wisedome. So may we also say, that riches are thornes without godlynelle, and that they are roses, when they folow godlynelle. For the godly with their riches (as it were with certaine Roses) do beautifie the ministerie, the comon weale, and their owne houses. Whosoeuer then hathe the riches of this worlde, lette him endeuer that godlynelle and charitie maye bee the gouerners of them, as we see it was in the holy Patriarkes, and Byngs, and many other godly and holy men.

And the thirde sayde : I haue maried a vvyfe, and therefore I cannot come. Here is discribed the thirde kynde of men, that refuse too come too this Supper. Under which kynde are conteyned all those which beeing giuen too the pleasures of thyss worlde, passe not for the Gospell of Chryst. The marrying of a wyfe is not of it selfe eyther euill, or the cause of refusall : but onely an occasion vnto some men that mysc the gyft of God. Abraham had a wyfe, and so had many godly men : who notwithstanding dyd not therfore refuse too obey the Gospell. Wherfore let maried couples endeuer too haue Chryst with them, and let them beware that they take not occasion of euill at that whiche is god. Hethereto we haue herd of thare kynds of men that excuse them selues for comming at thyss Supper when they are bidden. And by these we maye understande all thyngs that hynder men from harkenyng to the Gospell,

g Of

The ij. Sunday after Trinitie.

¶ Of the third.

The servant returning home, brought the master of the house woorde what answere they made: and beeing sent forth ageyn, when he had gathered togither a greate number of pore folke and cripplles, he is commaunded to compell men to come in, that the house of his feast may bee filled. In this compulsion is set forth vnto vs a singular comfort. For GOD not only promiseth, not onely biddeth, not onely commaundeth: but hee also enforceth and compelleth folke to come in to his Supper. But howe compelleth hee? Surely many wayes, Parents and housholders shall compell their houishold, and by familiar nurture and awe accustom them to haue Christe, and to liue after a godly and vertuous maner. Hereupon is that saying of Paule: Bring vp your children in the lawe and feare of the Lord. The Magistrate shall likewise compell his subiectes by god lawes and ordinances, by example, and by taking away of idolatrie. Like as Ezechias and Theodosius did, who tooke away the instruments of Idolatrie. But of all men it belongeth cheefly to the ministers of the word to compell folke by threatening and rebuking them: as we rede that Christ, the prophetes, and the apostles did.

¶ Of the fourth.

None of those men that vvere bidden, & refused to come, shall taste of my Supper. That is to say: All despisers of the Gospell shall be cast out from everlasting lyfe. For the wrath of God abydeth vpon all that beleue not in the Son. This is the effect of the fourth place.

Howbeit this dayes Gospell serueth too thre usses. The first is, that weyng throughly the greatnessse of Gods mercie, wee shold giue him thanks by Iesus Christ. The second is, that wee shold beware, that we withdraw not our selues from obedience of the Gospell vnder no pretence. The third is, that wee bee not mystled, by the example of men of power,

bower, rich men, and voluptuous men, and so fall headlong into destruction: but rather that wee endeuer by al meanes wee can, too bee conueyed into this heauenly supper, by our Lord Iesus Chryſt, to whom with the father and the holy ghost bee honor and glorie world without ende. Amen.

Vpon the.ijj. sunday after Trinitie.

The Gospell. Luke.xv.

HEN came vntoo him, all the publicans and sinners for to heere him. And the Phariseis and Scribes murmured, saying: Hee receyuethe sinners and eateth vwith them. But hee putte foorth this parable vntoo them, saying: VVhat man among you hauing an hundred sheepe (if he lose one of them) dooth not leauen ninetie and nine in the vildernesse, and goeth after that vvhiche is loste, vntill he finde it? And vwhen hee hath founde it, he layeth it on his shoulders vwith ioye. And assoone as he commeth home, he calleth togither his louers and neighbours, saying vntoo them: Reioyce vwith me, for I haue founde my sheepe vvhich vvas lost. I say vntoo you, that lykevwise ioy shall bee in heauen ouer one sinner that repenteþ, more than ouer ninetie and nine iust persons vvhiche neede no repentance. Eyther vvhath vwoman hauing ten grotes, (if she lose one) doth not light a candle and svheepe the house, and seeke diligently till she fynde it? And vwhen she hath founde it she calleth her louers and her neighbours togither, saying: Reioyce vwith me, for I haue founde the grote vvhiche I lost. Likevwise, I say vntoo you, shall there bee ioye in the presence of the Aungels of God, ouer one sinner that repenteþ.

C. J.

The

102
iiiij. Sunday after Trinitie.

The exposition of the Text.

Ihe occasion of this dayes Gospell is this. For as much as y godnesse of our lord was so great that he disdeyned no man were he never so miserable or never so great a sinner, but rather allured all men unto him, according to this saying. Math. xi. Come unto me all yee that labour, and are laden and I will refresh you. It came too passe, that the very Publicanes, knowing of this mercy and godnesse of Chryſt, came too him: that they might bee partakers of the grace that was offered most freely and bountifully to all men. And therfore would Chryſt not only cōfōrt them with wordes, but also with dedes, and with keeping compānye with them. Therfore when any of them bade him too a meales meate, he came and ate with them: and that too this end that he might win them to God the father, that is to say, might turne them from their moste naughtie wayes, unto true and healthful repentance: too the intent that being quit from the gilt of cursednesse, they might bee made heires of eternall lyfe through Iesus Chryſt. The Pharisees marking this doing of Chryſts (as they were a proude sect, swelling in their own pharisaicall that is to say falſe righteousneſſe) murmured agaist Chryſt, and priuily accused him of breaching Gods law. But what sayth Chryſt too this? He techeþ them both. The Publicans, y he cometh to ſauis ſinners: and the Pharisees, why he keepeth company with ſinners: wherby is gathered, y Chryſts kingdom fighteth agaist the opinion of the Pharisees & the kingdom of Sathan. For as Chriſts kingdom is mercy & forgiuenesse of ſinnes, in ſo mucho that the angels in heauen reioyce at every ſinner that repenteþ: ſo Sathans kingdom is mercyleſſe crueltie, and a certain ouerthowing of ſinne. The places are two.

1 The murmuring of the Pharisees, & wherfore Chryſte kept company with ſinners.

103
23

2 It is taught by two parables, why Christe came into
this worlde, and what we must do, if we will bee
saued.

¶ Of the firste.

The Publicans and sinners resorted too him too heare him, and the Scribes and Phariseys murmured, saying: This man receyuelh sinners and eateth vwith them. Here are set forth vnto vs two kindes of men, and their manners. The one is of Publicanes and sinners, which come vnto Chryst too heare him, that they might bee gathered into his sheepsfolde, and be sauied. For after that they herde how Chryst reieced no sinners, but offred grace too all (so they refused not too amende) they doubted not too come vnto him, yea and that vpon great hope of saluation. The other is of Phariseys and Scribes. These disallowed Chrysates doing and his mercifulnesse towards sinners, and therfore murmured, saying: This man receyuth sinners, and eateth vwith them.

Now of this murmuring of the Pharisseys , there bee many causes: whereof I wil reherse some, that we may see with what spirite they speake , and beware oure selues, that we be not attached with the same disease , and seeme too hinder the saluation of other men.

The first cause therefore is enuie or spitefulnesse, whiche
is proper to the Deuill and his members. For this spiteful-
nesse sticking in their hartes, makes them that they cannot
abide, to see Chyoste and the Publicans in company togy-
ther: for they enuyed the Publicans so much, that they could
not finde in their harts that they shoulde bee amended by ke-
eping company with god men. Of this sorte of Pharisees
there bee moe at this daye, than wil be knowne by the name
of Pharisees.

The seconde cause of murmuring, was intollerable
pryde in the Scribes and Phariseys, wherethrough they
despised the Publicanes as Dogges, in so muche that they

C. y. schued

ijj. Sunday after Trinitie.

eschued to eate nreate with them or to enter into the house where they were.

The thirde cause of murmuring was the ouerwéning of their owne rightuousnesse and holynesse. For as they vaunted them selues to bee righteous for keeping the traditions of their Fathers & for their sacrifices, (as he that sayth I am not as other sinners, nor as yonder Publican: I fast twice a week, &c.) so they stoutlye dispised those that had not this vsour of holynesse, as folke accursed and abominable.

The fourth cause was, their desirousnesse to haue raysed a slander vpon Christ, for they went about to persuade the common people, that Chryst was such a one, as they were with whom hee was conuersant.

The fift cause was a zeale y they had too the law of God, but not a righte. For they made the commaundement of the lawe, a cloke too their murmuring. For Crod. 23. the law forbiddeth them too haue any companie with the inhabyters of the land. Also Cro. 34. They are commaunded never too ioyn frendeship with the inhabiteres of that lande, least it mighte turne too their owne decay, that is too witte, least beeing corrupted with their euil custome, they mighte bee made Idolaters and Heathenishe desyisers of Gods law. For as Paule sayth: A little leauen sowzeth a whole lumpe of dough, and as it is in a certeine verse. One scabbed Sheepe infecteth all the flocke. Like as one Grape taketh brouling at the broste of an other Grape: so also are men easly made worse by the euill company of others. Like as Medea also sayeth in a certeine place: The resorte of naughtie woenen vnto me hath made me naught. To this purpose also serueth this of Salomon: Hee that handleth Pitch shall bee defiled of it. Also: Hee that dooth keepe companye wyth a proude body shall learne too bee proude. And Sirach: Every man accompanyeth him selfe wyth his like. Manye suche textes of Scripture doubtlesse had the Phariseys gathered togither to bring Chryste in a slander.

But

But what shall we say to these sentences of Scripture? Divers of them carie with them y causes of forbidding them to have company with sinners. And (to tell you at a word) the texts of scripture alledged, forbid the weaklings (which may easly bee made worse) to have company with such as will not bee converted, but rather labour with might & mayn to win others to bee felowes of their naughtinesse. Chyſt could not bee touched with this first: for he was not a weakling, that he might bee stayned with the company of sinners: wherfore the prohibition of the law concerneth not him: for the law sayth in expreſſe wordes, from whence also the rest of the things take their force: lest peraduenture they make thee to sinne agenſt me, if thou ſhalt ſerue their gods, which thing out of dout will bee thy ouerthow. The other agreeþ not to the Publicanes, with whom the Lorde is red haere to haue bin conuersant. For they ment not to make Chyſt a companion of their naughtinellis: but they reforted vnto him to haer him, and that in obteyning fayth by haering him they might bee saued. Then ſeeing that both Chyſte beeing moued with compassion, keþeth company with them, that he may bring them into his ſheepfold fro whence they were ſtrayed: and that the publicans thirſting after ſaluation, are desirous to bee relæued of the burden of their ſinnes, which they ſeele to bee moſte heauie: the Pharisies doo wrong to murmur against Chyſt. Whom notwithstanding, Chyſt goeth about to bring into the way ageine, by putting forth these two parables: the one of the hundred ſheepe, and the other of the ten grotes.

Now, out of those things that are anſwered to the quarellings of the Pharisies, there riſeth a question. For ſeeing it is anſwered, that the scriptures (which condemne the companying with euill men) doo perteyn to the weaklings: it may bee demaunded, in as much as we are weake, what it behoueth vs to do: whither we ought utterly & continually to ſhun the Pharisies. To this question I anſwere; they are too bee

C.ij. ſhu-

But

6
4 15

ijj. Sund iy after Trinitie.

shunred, and they are not too bee shunned. The weake which
finte their owne weakenesse, namely that they are easie and
redy to fall: let them lern by their own experiance to eschue
þ company of those whō they stand in fear of, lest they bee
rayed with their pitche, & atteyned with their scabbednesse.
For as Iустine the marty^r saith: The mind of man by keeping
company with naughtipacks, doth draw vnto it self as it were
a certein scabbednesse, and is filled with many euill humors.
It is the duetie of houholders, magistrates, and ministers
of the word, too beware that such bee not suffered, by whose
company the simple may bee made worse. The houholder
must suffer no seruant in his house, that is a cause of offence
to his children. The magistrate must repelle blasphemers
with the sword. The ministers of Gods word must first
chastise uncleane persons by rebuking them. And if they
profit nothing that way, they must cast them out of the church
by excommunication, that the godly & the simple may know
how they ought too shun the company of them. And that such
are too bee eschued, this saying of Paule teacheth. 2. Thes. 3.
We^e give you warning brethren in the name of the Lord
Jesus Chryst, that y^e withdrawe your selues from every
brother that behaueth himselfe disorderly, and not according
to the doctrin which he hath received of vs. Let this then bee
spoken concerning the weake sort, which must vtterly shun
the company of lewd persons. But as for them that are well
instruced, and those that beare publike office, (whose dutie
it is too bring back the stray sheep vnto Chryst) they may (or
rather must) now & then be conuersant with the euil sort, as
the phisitian is in company with the diseased person, not too
bee infected with the botches of his paciente, but too restore
him to helth by his cūning and skill in lechecraft. After the
same maner, it is not only lawful for the ministers of Gods
word, but also the very necessarie of their dutie and the trust
that is committed vnto them, requireth that they shoul^d dis-
close the malice of the wicked and heale it as muche as may
bee,

bē. But if the disease shalbe incurable, they shall folowe the example of phisitians, and not stand healing of that whiche they cannot heale; but commit the whole matter to God, & bē sorry for them.

¶ Of the second.

WHAT man of you that hath a hundred Sheepe. &c. By this Parable Chryste teacheth two things. The one, why hee came into the world: the other (whiche dependeth vpon the first) wherfore hee is conuersant among sinners. Whereupon foloweth the confutation of the murmuring of the Pharisies. Why he came into the world he sheweth by the example of the Shepherde. For as the Shepherde goeth into the wildernes to seek his lost sheep: so came Chryste into the world to seeke men that were led away by sinne into the wildernes. Ageine because it is Chrystes office to seeke sinners, that they may bē called backe to saluation, whiche thing cannot bē done but if he kepe company with them: Hēreupon it followeth that the grudging of the Pharisies aginst Chryst is to bē disallowed, whiche would dñe him from his ambassage, that the weake shoulde not bē healed. Therefore doth he aptly witnesse in another place: I came not to call the righteous, but sinners to repentaunce. This is the effect of the parable concerning the sheep: & the same thing deuth the parable of the woman seeking her lost mony, set forth. Now let vs look vppon the parable of the sheep by peecemeale, ȳ wē may finde the more sweetnesse in it, when wē beholde the carefulnesse of Chryste our Shepherd for vs.

The man that had a hundred sheep is Chryste Iesus, the true shepherd, who gaue his life for his sheep. John. 10.

By the stray sheep are meant all those ȳ perceiue the selues to wander in the wildernes: that is to say, whiche acknowledge themselues to be sinners, and desire to be received, as the Publicans did heere. They acknowledged themselues to be sinners, and they herde reporte of the true shepherdo, and therefore they had a minde to bē receyued of him, when

C.iiij.

they

6
4 15

ijj. Sunday after Trinitie.

they herd him say: Come unto me all yee that labour; and are laden, and I wil refreshe you. And so the text openeth too vs the parable of the stray shēpe, in the publicans, who heering Chryſtes voyce, come to him, and acknowledge their erroz.

By the ninetie and nine shēpe vnderſtand all men in the worlde, who althoſh they ſtiche ſtill in their ſinnes and in damnation, yet they perceiue it not, but rather thinkē them ſelues righteouſ and blifed, and therfore they refufe too heer Chryſt. For they imagin them ſelues too be moare righteouſ than þ they haue need of the righteouſneſſe of Chryſt. They thinkē them ſelues moare ſounde and healthful, than too haue need of Chryſt the Philiſitians helpe. That theſe are ſignified by the ninetie and nine shēpe, the terte it ſelue dooth openly preue. For the ninetie and nine shēpe are compared too the ſcribes and Phariſies, that is, too the Hippocrites that bragged them ſelues too be righteouſ. We haue, who is the ſheperde, who is the stray shēpe, and who be the ſoureſcore and ninetene that ſtraye not. Now let vs ſee, first what time the ſheep began too ſtray. 2. How the ſheperde came too ſeke the stray ſheep. 3. How he caryeth it when he hath found it, into the folde, and healeth it, and ſedeth it. 4. What hapned when the ſheep was found.

When began the ſheep too ſtraye? First when it was diuen into the wildernesſe by the wolleſe. That is too wit whē Hathan led our firſt parents away from God. And ſecondly as often as men hauing bin caſted from their moſte wicked wayes, are by Hathan's ſleight led away ageine fro Chryſtis ſheepfolde. So also at this day, as often as we ſtep aside from the right way of ſaluation, eyther in doctrine or in maners, we are likened too the stray ſheep.

2. How came Chryſt our ſheperde too ſeke the stray ſheep? First he came in ſpirite, and that was in the holy Prophets and Patriarks, as often as he ſtirred them vp to ſhew men the way of ſaluation. In this wiſe came he whē Moyles was ſent, when Helias was ſent, when Helizeus, Elay & manye others

iij. Sunday after Trinitie. 203

others were sent. Secondly he came in the fleshe, when hee
took mannes nature vpon him, and suffered for vs.

3 How seeketh he, and when he hath found, how bringeth he
it home to his shéepesfolde? Hee seeketh the stray shéep by the
preaching of the Gospel, when he comauandeth the gospel to
be preached. And he caryeth it home into the Shéepfold, when
he gathereth the faithful into the Church. For he went into
the wildernes, and finding the shéep, layd it vpon his shou-
lders, that is to say, by the merite of his passion hee broughte
into his Churche, those that beleue in him.

4 How dooth hee heale & feed the shéep that he hath broughte
home into his fold? He healeth all his byses with his bloud,
while he acquitteth those that beleue in him, from all guilti-
nesse, and endueth them with his owne righteousnesse. He
feedeth them when he bestoweth the fodder of the Gospel vp
on them, & cherisheth thē with his spirit. These good turnes
of the shepherde toward his stray shéep, are exceeding great.

5 But what happeneth when the shéep is found? He calleth
together his frends and neighbours, saying: Reioyce with
me because I haue found my shéep that was lost! What
this is, he himself expoundeth when he saith: I say unto you,
there shall bee ioy in Heauen for one sinner that repenteth,
more than for foure score and ninetēne righteous men that
neede no repentance. No what commeth too paste when a sin-
ner repēteth. Euen the Angels reioice with Christ the shéep-
herd. And the Angels in heauen reioice for th̄e considerati-
ons. First for that me as wel as they, are created too set forth
Gods glory, which thing canot bee done of them that repent
not. For they as much as in them lyeth do hinder the prayse
of God by all means. Secondly for that they see the kingdome
of Christ increased, by the comming in of newe Citizens.
Thirdly, for that nothing likeþ them better, than to see the
kingdome of satan abolished, whiche thing cometh to passe
when men repente. But which are those ninetie & nine righ-
tuos men that need no repentance? Is there any man with

C. v.

out

rafe neve
pray

6
4 15

ijj. Sunday after Trinitie.

out sinne then: Surely there is no man without sinne. For all haue gone astray, and are become vnprofitable. But ther bee thre sortes of sinners. For there bee sinners that thinke themselves righfucus, and therfore are said to haue no neede of repentance: whiche thing doutlesse is too bee vnderstod of their owne iudgement concerning them selues. For in very dede there is no man but hath neede of repentaunce. Ageine there are sinners that know themselves too haue sinnes, and yet neuerthelesse go on still in their sinnes, not passing for the law of God which accuseth them. Also there are sinners that acknowledge their sinne, that is, whiche hate sinne, and therfore do repente and flee vnto Chryſt. The first and second sorte are signifyed by the ninetie and nine ſhephe. And the third sorte is signifyed by the one ſtray ſhephe. The Scribes and Phariseis represent a likenesse of the foure ſcore & nine teene that repente not: and the Publicaneſ represent the one ſtraye ſhephe. What are we taught here? That the greatest number is of them that periſhe, and the leaſte is of them that are ſaued: that is to wit, ſkare one of every hundred. Hereupon is that complaint of Chryſte: many are called, but fewe chosen, that is to say, god, that obey Chryſt calling them by his Gospell. We ſee this in examples. Before the cloud, the greatest part of the world folowed the leudneſſe of Cain, in ſo much as there were but only eyght men found righteous, whiche were ſaued by the Arke. Ageine, many yeres after, Melchizedech and Abraham wel neir alone were godly. Beſides that, only Lot with his daughters escaped out of thole great Cities Sodome and Gomorre, all the reſte periſhing in the fire for their sinnes. Neither standeth the caſe anye otherwile at this day. The Gospell is despiled of moſte men, and receyued of very fewe. Therefore let vs take warning by this peril, to repente: that we periſhe not with the greatest parte of this thankeleſſe worlde. The Lorde is gentle to receyue vs: The Angelles long for oure amendmente: and our owne ſoule helth is in hand, whiche Chryſte offreth vno-

to

ijj. Sunday after Trinitie. 206

To all sinners that repent. To hym therfore bee honoure soz
uermore. Amen.

Vpon the.ijj. Sunday after Trinitie.

The Gospell. Luke. vi.

BE yee mercyfull as your father also is mercyfull. Judge not, and yee shall not bee iudged: condemne not, and yee shall not bee condemned. Forgiue, and yee shall bee forgiuen. Giue and it shall bee giuen vntoo you, good measure and pressed dovvne, and shaken togither, and running ouer, shall men giue vntoo your bosomes. For vwith the same measure that yee mete vwithall, shall other men mete too you ageyn. And he put forth a similitude vnto them. Can the blind lead the blind? Doe they not both fall into the ditch? The disciple is not aboue his master: Every man shall bee perfect, euen as his maister is. VVhy seest thou a mote in thy brothers eye, but considerest not the beame that is in thine ovn eye? Either how canst thou say to thy brother? Brother, let me pull out the mote that is in thine eye, vwhen thou seest not the beame that is in thine ovn eye? first thou hypocrite, cast out the beame out of thine ovn eye, then shalt thou see perfectly too pull out the mote that is in thy brothers eye.

The exposition of the Text.

THIS Sermon of Chrysts, perteyneth to the third part of Repentance. For yee know that there bee three partes of Repentance. Sorrynesse, faith, and new obedience or amendmet of lyfe. Sorrynesse acknowledgeth the sinne, and hateth and shunneth it. Faith sleeth vntoo Chryst, who deliuereth from sinne, and iustifieth them that belieue. New obedience consisteth in four things, which are: Reverence

6
4 15

iiiij. Sunday after Trinitie.

Reuerence towardes God, holynesse of lyfe in every man to
himself, loue of our neyghbour, and diligence in that vocati-
on to which euery man is called. Now for as much as these
be the partes of auendment of lyfe, Chryſt in this Gospel
frameſh an exhortation to charitie or loue towards our neigh-
bour, the which he implyeth here vnder his partes. And by-
cause that mercy towardes our neighbour, is as it were the
firſt imp of it: he exhorteth vnto mercy, by which he meneth
al maner of duties which we owe one to another in this life.
For what ſocuer one oweſth too another, when he hath payde
it, he is no longer a detter: ſauing only of loue, which we can
not ſo ſully pay, but that we muſt always remaine detters.
Wherupon Paule Rom. 13. Owe nothing too any man, but
that yee loue one another. Now too the intent we may the
more cleerly vnderſtand this Gospell: I will ſpeake of two
things.

- 1 What bee the workeſ of loue or of mercy which is com-
mended vnto vs in this place.
- 2 What bee the reaſons wherewith Chryſt exhorteth vs
here to ſhow mercy, that is to ſay, to the workeſ of
charitie towards our neighbour.

To the firſte.

BE yee mercifull. &c. When the ſonne of God exhorteth
his Disciples vnto mercy: he giueth vs to understand, both
of what mind we ought to bee one towards another, and al-
ſo that in this life, (by reaſon of many infirmities,) eche hath
neede of others helpe. Which leſſon if they which wil be ca-
lled Christians, would in theſe dayes beare well away: theſe
ſhould bee leſſe debate and leſſe miſchefe. We will all of vs
bee called Chryſts diſcipliſeſ: but no man wil do that he com-
maundeth. The ſeruant obeyeth the commandement of his
maſter: the handmayde hath her eye wayting upon his mi-
ſtelleſſe: yea there is no man but he giueth moſe eare to his
ſuperiorz in this world, than many that wil bee called Chi-
nians,

Christians, doo give to Chryſt their God and ſaviour, who han-
ged vpon the Croſſe for them, and earned heauen for them.
And what is the cauſe? For looth for that they are Christians
in words only, and not in hart. For he that is a Christian in
very deed, mindeth nothing ſo muche as to obey his master.
Chryſt, of whom he hath both his name & ſaluation. Where-
fore I admoniſhe you to lay aside that fleshy carefulneſſe, &
to obey Chryſt, and diligently to marke out of this Gofpel,
what duties towardes our neighbours he requireth at oure
handes. In generall truely, he requireth louingneſſe, accor-
ding as he ſaith to his Disciples: Loue ye one another as I
haue loued you: In this they ſhall know you to be my Disci-
ples, if ye ſhal loue one another. And nothing elſe requireth
he heer when he ſayth: bee merciful. For they that loue, are
merciful: & they that bee merciful doo loue. So the fountain
ſheweth the water, and the water the fountain. How bee it
Chriſt in this place did therſore uſe the word Mercy, because
he ſheweth the nature of true loue.

This mercy whiche procedeth out of loue, & is commen-
ded by Chryſte to his Disciples in this Gofpel, conſiſteth of
four parts. Of whiche the firſt is in the very harte, and is a
certaine curteſie and wel liking, wherethrough we conſter
all things of our neighbour to the best, and always hope for
better of him: This curteſie dooth Chryſte note by remouing
the contrary, when he ſayth: Judge not. Væruppon the Apo-
ſtle. 1. Cor. 13. Loue thinketh no euill. And this is the meining
of the firſt part of mercy. There is no cauſe then that any man
houlde thinke, that by this ſaying judge not iudgemente is
taken away eyther concerning the diuerſe of vertues and
vices in men: concerning the diuerſe of houſholders, ſchole-
maſters, ciuill Magiſtrates, and miſtiſers of Gods woord,
or concerning brotherly reprofe when it is due, wherby one
ought to call backe another into the way when he goeth a-
mifle, according to Chryſtes commaundemente. But onely
that ſcope of the minde, wherby we take vpon vs the li-
tie

6
4 15 1

iiiij. Sunday after Trinitie.

fie to misdeeme other folke, contrary to the rule of charitie.
For in respecte of iudgemente concerning the difference of
things honest and dishonest: the law of GOD is a grounded
and vniouerable rule vnto vs. For whatsocuer thing Gods
law calleth dishonest or honest, we also must deeme the same
to be so in likewise. For what a blockishnesse were it, not to
discerne these things? We muste therefore iudge and put a
difference betweene the tirannie of Nero, and the gentle-
nesse of Fabrius: and so of the rest. Maysters of housholdes
haue commaundement to bring vp their children in nurture
and chastisement of the Lorde. Also Salomon wil haue fa-
thers and Mothers to chasten their children. And Hely the
high Prest was punished, because when hee saw his sonnes
Ophne and Phinees behauing the selues amisse in the seruice
of God, (for they stole away the better partes of the Sacrifi-
ses) and also in their life, (for they defiled them selues with
fornication) he did not correct them with fatherly iudgement.
Herby it is manifest, that the saying of Chyrl taketh not awaie
the duties of Housholders: whiche surely they cannot
execute, without iudgement and discerning betweene things
wel done, & things done amisse. Agein, what shoulde schole-
maisters do, without iudgement? For some scholers are too
be compelled to their duetie by beating, and a warning is
inough for other some. The louthfulness of the one is too be
chastised: and the forwardnesse of the other is too bee pray-
sed. I pray you must not a godly Scholemaister bee endued
with iudgement in this case: In likewise is too bee iudged of
the Magistrate. He must punishe the evill and maintaine the
god: which thing verely cannot be don, without iudgement.
And in as muche as God alloweth the Magistrate, it is mani-
fest that hee alloweth his iudgement also: considering that
without iudgemente, the Magistrate is nothing but a paynes
title. The ministers of Gods word must receive some into
the church, and put other some out. And is not the power to
iudge graunted them? They muste conforte some, and some

they

they must reprove: which thing doubtlesse requireth a great judgement. As touching brotherly rebuking, the commandement of Christ is manifest. Mat. 18. If thy brother sinne & thou know it, go and rebuke him betwene him & thine alone. Is not the office of rebuking enioyned heire to every Christiane? Yes surely. Wherfore when Chryst sayth: judge not; he taketh not away the needful offices of superiours in this lyfe, neither weakeneth he the discipline of the Church: but only brydleth the malapertnesse of men, whiche either of a corrupt judgement thinke amisse of their neighbors, or else without faith & charitie chalenge prerogative to themselues to finde faults in other men: which vice many cry out vpon in others, and yet take leaueto do it themselves without controlment. Scarly is ther any man that can rightly excuse himself of it.

The secound part of mercy which Chryst requireth towards ones neighbor, is noted in these words, Condemne not. By which saying he requireth that we shold speake frendly and louingly of our neighbor, refrayning y most foul vice, which maketh vs hasty to speake euil of others, & to condemne them without effect. To bee breaf, Chrysts will is, that we shold in our speeche and talk, further the honest name & god report of our neighbor. This saying perteineth also to private condemning, wherby one condemneth another of malice & and not to the offices of magistrates & ministers of gods word; who oftentimes pronounce agaist euill persons, y sentence that God hath enioyned them to pronounce by vertue of their office. So Peter condemned Ananias & Zaphira, as is written in the Acts of the Apostles. So Paule condemned Alexander & Hypsieneus. So Christ pronounced the sentence of damnation agaynst the hypocrites, when he said: wo be unto you Scribes, Pharisies & hypocrites. So whē we condemn Antichrist, we pronounce Gods iust judgement agaist him. But heire let every man take heed, that without Gods word he condēne not of wantōnesse, rather than of true iudgement.

The third part of mercy is, to forgive a man that hath offendē

6
4 15

801 iiiij. sunday after Trinitie.

offended vs by doing vs wrōg. This is exacted by this word forgiue yee. For there passe many offendings betwene man and man, which if we shold not forgiue one vnto another, there could bee no quietnesse: yea rather, the bande of mans felowship shuld bee broken. How needful this dutie is, it is easie for the godly too iudge, by the form of that prayer which Chryſt hath appointed vs. For there weare commaunded to pray: forgiue vs our trespasses, as we forgiue them that trespass against vs. That this addition, as vve forgiue them that trespass against vs is very necessarie, we are taught by the parable of the detter that owed ten thousand Talentes, Matth.18. The kingdome of heauen (sayth he) is like a man that was a king, that toke an account of his seruaunts. For like as this king of his mere liberalitie, released freely the whole dette vnto his seruant that humbled himselfe vnto him: So God our father of his mere liberalitie forgiueth freely al dettes, (that is, all sinnes,) vnto them that flee too Chryſt in true repentence. How bee it like as that king calleth backe vnto punishment, the thanklesse seruaunt that was vntreasable toward his felowes, and exacted of him for his wilfulness and hartnesse towards his felowseruaunts, that which he had forgiuen him before for his humblenesse and intreſtance: So God the father after he hath (vpon our submissiō) receyued vs into fauour, wil haue vs too folowe his example in gentlenesse towards our neighbour, and too forgiue him that trespassed agaynst vs.

Here ryeth a darke question. If we must forgiue them that haue offended vs, it seemeth too folow, that it is not lawfull for vs to accuse any man for doing vs wrong. Unto this question I anſwerē thus. There is a distinction to bee made betwene the very accusation, and that which euill men do adde to the accusation. Merly, to accuse, is not of it ſelue amisse. For Paule.1 Cor.6. permitteth vnto Chryſten men vmpers and iudgements. Ageine, the gospell abolisheſt not the ciuill ordinaunce. Besides that, God appoyted iudges in

his

his people, to iudge matters betweens brother and brother: which thing surely had bin nedlesse too bee done, vntesse it had bin lawfull too accuse. It is certaine therefore, that it is not forbidden Christen folke too accuse, as in respect of it self, so a man be hurt or wronged. But as in respect of that which men adde to the accusation, (for there bee many corrupt affections: and headinesse, desire of reuenge, enuitie, wilfulnesse, and such like) it is too bee knowne that these affections are utterly too bee banished if thou wilt bee a Chryſtian. Againe, there is a difference too bee put betweene him that hath hurt thee, or withhilde thy goodes from thee, and desireth for giuenesse of his fault, making restitution of that which he hild wrongfully: and him that hath either hurt thee or withhilde thy goodes, and procedeth too hurte thee and too take thy goodes from thee still. To forgive him that seekes thy fauor, Chriſts commaundement and charitie councelleth thee. And too accuse the other, (in demanding not so mucche reuengement as the defence of the magistrate,) Chryſt giues thee libertie, and many holy men confirme it by their owne examples. Also there is a difference too bee put betwene him that hath offended thee alone, and him that hath offendēd God, and troubleth the church. Chryſtes commaundement extendeth too the firſt, but not too the laſt. For the loue of God & of our neighbour requireth, that (too the vttermoſt of thy power) thou ſhouldſt take away ſuch things as are a hinderance too Gods ſeruice, and a ſtumbling blocke too his church. Breſly, true faith and charitie will teach thee ſufficiently, when it is a fault too accuse, and when it is well done.

The fourth part of mercy is poyn্তed out in these words: give, and it ſhall bee giuen vntoo you. By this commaundement is required, that we helpe our neighbour at his neede, with our counſell & deede. With our counſel, as often as we ſee him stray from the right: and with our deede, one while by giuing almes largely, & another while by lending chearfully, although we looke not for the like good turne at his hand.

P.D.J.

For

6
4 15

ijij. Sunday after Trinitie.

For to lende where a man looks for as good a turne agein, is a com mon kind of curtesie even among heathen men & sinners, which are not yet called into Chrysts household by the Gospell. Hitherto concerning the mercy whiche we owe to our neighbor for loues sake, and for the commaundement of Chryst: and concerning the partes thereof, which are soure. That is to wit, to haue a good opinion of our neighbour, to speake wel of hym, to forgive hym his fault when he doth amisse, and to helpe hym with our counsel and our deede, at his neede. Now will we speake bresly of the second place.

¶ Of the second.

Crist useth ffe arguments in this exhortation to mercy, and to those duties which are to be performed to our neighbor, which I will now reherse in order.

The first is comprised in these wordes: as your father is merciful. That is to say, in executing mercy, haue an eye to your heauenly father: for the behauor and doings of the parents, must bee a rule to the children to live by. Therefore when as we see our heauenly father exceeding mercifull, it becommeth vs to follow his example. In this Argument are many circumstances to bee wewed. First that our heauenly father is almighty, hauing neede of no man, and yet that he hath shewed so great mercy to vs wretches. 2 That we are miserable sinners. 3 That our sayd heauenly father receyued vs into fauor, of his owne mere mercy. 4 That we by nature were the children of wrath. Ephes. 4. 5 That this is his will, that being made his children, we should folowe his fatherly example. 6 That like as he hath benefitted vs with his grace: so we also shoulde give to others freely: which thing if we do not, we sinne horribly. For first we despise his commaundement. 2 We grow our of kinde from him. 3 We desile our selues with wickednesse, which are the woras of Daathas children. 4 We renounce the sayth. 5 Our neighbor (whose miserie ought to graue vs,) lyeth in miserie through

through our default. Let those that wil be Chrystians, wey these things throughly.

The second argument is grounded vpon the profit that redoundeth to our selues. Judge no: (sayth ha) na ye shall not be judged. Condemne not, & ye shal not be condēned. Forgiue, and yee shall be forgiuen. Giue, and it shalbe giuen vntoo you. Hēr hēc confirmeth with his promises, the partes of mercis whiche hēc requireth. The propounding of the dutie is this: Judge no: And the promisse of reward or confirmation of the thing propounded, is: and you shal not be judged and so of the others. The moēning therfore is, He that hath a fauorable opinion of others: shall finde that others shall haue the like of him. Hēc that speaketh wel of others, shal looke for the same at others mens hands. He that forgiueh willingly, shal finde others as redy to forgiue him, if he happē too do amisse. He ḡ aydeth the needy with his counsel and deed, shal agen in his need finde both counsel & help: and that by my working, say' h Chryst. But contrarywise, hēc that surmileth euil of others, shalbe ill thought of himself. He that speaketh euil shall haer euil. He that reuengeth wrong, shall suffer wrong. Hēc that denyeth counsell and helpe too him that hathe naide shall hymself also in his need, long for helpe and lack it.

The thirde argument is implied in these wōrds. Can the blinde lead the blinde? Shal they not fall bothe into the ditche? As if he had sayd: Look in what case a blinde man is, too lead a blinde man: In the same case is he that teacheth and liueth amisse, too them whom hēc should guide by his doctrine & life. But when the blinde leadeth the blinde, bothe of them fall into the Ditch. Therefore hēc that teacheth amisse and lyueth naughtely, is an occasion of falling as wel too others as too himselfe. To the intent the that wee may eschue this mischeife, we must behauie our selues arighte, as wel in doctrine as in life.

The fourth argument is included in these wōrds: The disciple is not aboue his mayster: but every one shalbe perfect,

6
4 15

ijij. Sunday after Trinitie.

if he bee as his maister. God disciples or scholers must folow the example of their mayster. Therefore seeing that Christen folke are Chrystes scholers, it becommeth them to erpreesse the same in their life and maners, as much as lyeth in them to do.

The fifth argument is fetched frō the consideration of our owne misdeedes. VVhy seest thou a mote in thy brothers eye? &c. The mote in thy brothers eye, is a light scape of thy bro- thers. The beame in thine owne eye, is a great misdeede of thine owne. Every man therefore muſt consider his owne faults rather than other mennes, and first swēpe cleane before his owne doore, as the Prouerbe sayeth. Whiche thing that we may do in dēde, Chryſt graunt, to whom with the Father and the holy Ghosle, bē honour and glōry for euer- more. Amen.

¶Upon the. v. Sunday after Trinitie.

The Gospel. Luke.v.

And it came too passe, that (vwhen the people preased vpon him, too hear the vwoord of God) hee stoode by the lake of Genazareth, and savve tvvo shippes stand by the lake side, but the fi- shermen vvere gone out of them, and vvere vva- shing their nettes. And he entred intoo one of the ships (vwhich perteyned too Simon) and prayed him that hee vouldre thruste out a little from the lande. And hee sate dovvne, and taught the people out of the ship. VVhen hee had left speaking, hee sayde vntoo Simon: launche out intoo the deepe, and let slippe your nets too make a draught. And Simon ansvered, and sayd vntoo him: Mayster, vve haue laboured all nighte, and haue taken nothing: neuerthelesse, at thy commaundemente I vwill loose foorth the nette. And vwhen they hadde so doone, they inclo- sed a greate multytude of Fishes. But their nette brake, and they beckened vntoo theyr fellowves (vvhylche vvere in the other

other ship) that they should come and helpe them. And they came and filled bothe shippes, that they sonke ageine. VVhen Simon Peter savve this, he fell dovvne at Iesus knees, saying: Lorde, goe from mee, for I am a sinnefull man. For he vvas astonied and all that vvere vwith him, at the draught of fishes vwhich they had taken: and so vvas also Iames and Iohn the sonnes of Zebede, vwhich vvere partners vwith Simon. And Iesus layd vntoo Simon: feare not, from henceforth thou shale catche men. And they brought the shippes too land, and forsoke all, and folowed him.

The exposition of the Text.

LHe occasion of this Gospel was this. The people being greedy of gods word, folowed Christ whither so ever he went, to here him. And when the peare for desire too see & here him, did as it wer throng him: he was compelled to enter into Peters shipp, and too teache the multitude out of it. And too the entent to make his doctrine of credite: he badde them cast out their nettes, who had complayned before, that they had laboured all that night in vayne. And when they had done so, they caught a great number of fishes, in so muche as two shippes were not able too hold them. The lookers on being confirmed by this miracle, did both receive his doctrin and also acknowledge his heuenly power. And when Peter being taught by the miracle, was asrayde, he was raysed by the Lord, and receyued a promise that he shold afterwarde become a Fisher of men. This is the summe of this present Gospell: which tendeth too this purpose, not only that we shold learne by the example of this multitude, first too seeke the kingdome of God: but also that we shold bee confirmed concerning the power of Christ. For Christ sheweth that he hath a care of those that bee his: and he declareth that no man is able too performe any thing in his vocation, unlesse he be present with him in his busynesse, and as it were put to

Dd.ij. his

6
4 15 16

v. Sunday after Trinitie.

his hand to the doing of it : according as he sayeth. Without me yee can do nothing. And the Psalme sayeth. Unlesse the Lord build the house, in vayne do they watche that keepe it. The places are foure.

- 1 The needfullnesse in hēring Gods word is commended by the example of this multitude, which was so gree-
dy to hēre Chryſt.
- 2 An Image of the Church, and of the teachers & hearers
of the word.
- 3 The present miracle and the vse of the same.
- 4 The example of Peter, bothe in catching the fishes,
and also in the acknowledging of Chryſt, mēte to
bēe folowed.

¶ Of the firſte.

And it came too passe vwhen the people preased vpon him too heere him. The example of this multitude teacheth vs, that the gospell is too bēe herd desirculy. For this people would never haue folowed Chryſt so earnestly, if they had not vnderſtoode that his doctrine had bin very needfull. This multitude then folowed Chryſt, not too lye in the wynde for him: not too take aduaantage of his words: not too laugh him too scorne, as the Scribes, Pharisees, and Hypocrites did: but too hēr Gods word, & too bēe fed with the bread of ſaluation. For the word of God is heauenly bread, farre ſweeter than the Honey and the Honey combe, as is laid in the Psalm. This multitude therefore like a ſorte of hungry ſoules, come flocking about him as one that were dealing of ſome large al- melle: and not without cauſe. For as the body is ſusteyned with materiall bread, because it is materiall it ſelſe: ſo is the ſoule nourished with ſpirituall bread, which is the word of God, because it ſelſe is ſpirituall. Ageyne, like as the appetit to meat betokeneth health, and the lothing of it is a token that the body is faint and ill at eale: So the longing af- ter Gods word, is a ſigne that the ſoul is in god plignt, and contra-

contrarywise the lothing of Gods word bewrayeth the disease of a crazed soule. Therfore if wee lothe Gods word, wee must doo as they doo that are diseased in their body: For like as they take counsell of Phisitians, that by receyving a medicine they may recover health, and haue a god stonacke to their meate: So wee (when Gods word goeth agaist oure stonacke, and that our soule lotheth it) must by Prayer seek too Chryste the Phisitian, that he may make oure soules to like of Gods woorde whiche is the breade of saluation: least wee starue for want of Gods woorde. For Gods word is the heauenlye food: That is to say, the breade of life, and the drinke, whereof who so euer drinketh, shall not thirst for ever. Iohn.4.

How bee it, to the intent we may hunger after this bread of life, and thirste after this heauenly drinke, as this multitude did: Wee muste thinke vpon the needfulnesse of thys food: whiche beynge perceyued, there is no man but wil haue an appetite too it, vnlesse it bee suche a one, as is so blinded & bereft of his wits by the Deuile, that he hath no care at all of his soule helth.

The first needfulnesse is this: that euery soule must needs die, whiche is desilitute of this heauenly food vnto the ende. For firsle wee obteine life when wee conceiue sayth by the word. Ageine, the woorde is the food of sayth, wherewith it is fed and nourished. This needfulnesse is confirmed by oure Lords saying: Hee that beleueth not, shall die: for faith cometh not from elle where, than by heering the word of God. Rom.10.

Ageine without this food, ma abideth vnder Gods wrath. Hee that beleueth not (sayth Chryst) the wrath of God abideth vpon him.

Besides that, this is the food that strengtheneth too eternall life. Heruppon sayeth Paule: The Gospel is the power of God too saluation too every one that beleueth.

Lastly (to conclude all in one word) Gods word is y vncorruptible
Pd.iii.

6
4 15 16

v. Sunday after Trinitie.

ruptible sied (as the Apostle Peter teacheth) wherwith we
(who before were the children of wrath, by reason of y sinne
of our first Parentes and of our selues) are begotten a new,
& borne a new through the grace of the sonne of God. Ther-
fore as by nature we are born the children of wrath, that is,
of damnation vnto everlasting death: So by grace (through
the seed of Gods woorde) we are borne the children of grace,
that is to say of blissing to eternal life. They that beleue are
the children of Abraham, and heires of the promisse. Ther-
fore if the helth of our soules: if the escaping of death, Gods
wrath, and damnation: if the dignitie that we are called too
by being adopted the sonnes of God, doo moue vs: Let vs bee
desirous of Gods woorde, let vs heare it and keepe it: and that
not onely after the example of this multitude, but also of the
whole Churche, whiche coueteth nothing more, than too bes-
thoroughly fed with this word of God.

G Of the second.

I Esus vvent intoo a Shippe, in vvhiche he late him dovnne, and
taught the people standing on the shore. In these wordes
is the state of the Church militant and floting in the waues
of this worlde, very trimly peinted out. In which picture these
things are too bee obserued. The ship it self: Chyf sitting in
the ship: and the people standing on the shore. The shippe it
self is a shadowe of the Churche. Chyf betokeneth all true
Preachers and teachers. The people standing on the shore
represent the haerers of the woorde: Now like as a shippe is
horribly shaken when a tempest riseth on the sea: euen so
nothing is more shaken and tossed in the worlde, than the
church: which thing the story of the whole world auoucheth.
How sorrowful was the shaking of this shippe, when Cayne
slue his owne brother: And afterwarde when Lothe was in
Sodome, and Abraham in his wayfarings: Ageine, howe
sore was Gods Churche shaken, firste in Egipte, and after
that, by the space of fortye yeares togyther, to passe ouer
in silence the persecutions whiche the Churche endured at
all

all times vnder the Judges, vnder the kings, and in the cap-
tivitie of Babilon. And too omit other things, and too speake
of our time: Howe soe is the Churche shakyn by them that
wil sceme too bee Citizens of the Churche? Some assaile it
with heresies, as with horrible tempests sent out by the Di-
uell him selfe. What is it that the Sacramentaries doo not?
What is it that the other Sectaries, Anabaptistes, and Li-
bertines doo not, too ouerturne this little ship of Peters? The
Byshops condemne it of heresie. The Jewes iest at it. The
Turke despiseth it. The ciuill Magistrate (in many places)
appeacheth it of sedition, as wee reade in the storie of wicked
Achab, who obiected these wordes ageniste the mooste holye
Prophet Helias. Art not thou hee that troublest all Israell?
What shall I say concerning the new manner of assaulting
the Churche, whiche those haue found out, that wil bothe bee
and are termed Gospellers? Like ungodly persons & church-
robbers, they conuerte too secular vses, the gods that belong
to the maintenance of the ministerie of Gods woorde. Ear-
nestly dooth Sathan with all his members bend him selfe to
this one point, that is, to overthrowe the fleting Churche of
Chy whole. But Christ is stronger than that hel gates may pre-
uaile against it.

I haue spoken of the fleting of Chy whole church: whereby
also may easly bee perceyued, how great the perilles of Gods
ministers bee. For as Chy whole sitteth in the ship, so they also
sustaine a right great partie of daungers, and many are ha-
led too mooste greuous tormentes. But the people standeth on
the shore, that is, the mooste parte of the hearers are out of pe-
ril. For when anye tempeste ariseth, eyther they hide them
selues, or else they shrink quite away. And thus much breif-
ly concerning the shaking of the church.

¶ Of the third.

And the Lorde sayde too Simon: Launche intoo the deepe,
and caste out a net too fishe. Then Simon ansyering, sayde
Dd.v. vnto

6
4 15 16

v. Sunday after Trinitie.

vntoo him: Sir vve haue laboured all this nighte and caughte nothing, notwithstanding seeing you bidde mee, I vvyll caste forth a net. And vwhen they had doone so, they enclosed a great number of Fishes. &c. This is the description of the miracle. Peter bēing paste hope of catching any fishe, calleth forth a net at Chrystes commaundement, and caught a great multitude, so as two shippes were not able too holde them. Albeit that this miracle were wrought as wel too confirme the doctrine of Chryste, as also too strengthen the faith of the beholders: yet notwithstanding it perteyneth (after a certeyne manner) vntoo vs also. For what so euer hathe bin w̄itten heretofore, it was w̄ritten for oure instruction, that by pacience and conforte of the Scriptures, we myghte haue hope. I will therefore shewe how this presente miracle serueith for vs.

First this miracle will assure vs of the truthe of the Gospel. For it is as an authorized seale, wherewith God the Father sealeth the Gospel of his sonne. For whatsoeuer miracles Chryst, the Prophets, or Apostles euer w̄rought: they serue all too confirme the doctrine. So we r̄ed in Mark, and in the Epistle to the Hebrues, Marke in his. xvi. Chapter sayth thus: The Lorde w̄rought with the Apostles, and confirmed their doctrine with signs that ensued. And to the Hebrues. v. The doctrine of saluation was confirmed, GOD a-woching it by signes and w̄onders, and sundry miracles, & giftes of the holy Ghost.

Secondly, this present miracle proueth, that Chryste is Lorde, not onely of men, and of the Lande, but also of the Sea. Wherby our sayth conceyuethe this assurednesse, that it persuadeth it selfe, that nothyng eyther on the Lande, or on the Sea is able too withstande this puissaunt Lorde, but that he can puissauntly deliuer his seruants from all perill, like as he deliuered the Prophet Jonas out of the Whales belly by his heauenly power. There is no cause then why we shoulde feare the crueltie eyther of feendes, or of men, or of the

of the sea, so we leane unto Chryſt by lyuelyſayth. Wherupon John ſayth: This is the victorie that ouercommeth the woldē, euē your ſayth.

Hērwithall, this p'rent miracle teacheth, from whence commeth the blissing of our labour, and the increase of our ſubſtance. Peter had laboured all night, and too no purpose. Why ſo? because he had ſought for blissing by his o'wne trauell, and not out of the fountain of blissing which is Chryſt. But after he had caſt forth his net at the commandement of Chryſt, he tooke a great number of fishes. Wherby we are taught, that all blissing dependeth of Chryſt's woerde. Againſt this doſ fourē kindes of men offend.

Follow b̄c̄f̄y.
First, ſaythleſſe folkes, which thiſke, that all blissing de-pendeth of their o'wne traualle; againſt whose folly David ſong the Psalme: Unleſſe the Lorde builde the house, in vaine dooth he watch that keepeth it.

— Perte, vngodly folkes which imagine that the increase of their ſubſtance & goods proceſſeth of uſurie and cuill trades, y is too ſay, of y blissing of Sathan: and in dēde many ſeine to growe riche by ſuche meanes. But Salomon ſayth the contrary. The blissing of the Lorde maketh men riche. For as man can not of ryght bee counted ſtreyghtway riche, when he poſſelleth many things. Breade is one thing: and the ſtrength of breade is another. Many haue breade and other goddes: of whom ſome can not uſe them: ſome abuse them to ryot and pryde: ſome cram themſelues with them from day to day, and other ſome make them instruments to put their luſtes and tyraſſy in bre. I pray you what maner of blissing is this? Contrarywile, the Godly that hath but meane ſubſtance, ueth his goddes to the glorie of God, and the relieve of others, and ſetteth out the giuer of them with a god conuience.

The third kind of men that offend in this behalfe, ar thone ſort which when they haue herde that the increase of things cometh of y lord's blissing, becom more ſlouthful & slack, and neglect

6
4 15 16

v. Sunday after Trinitie.

neglect the labour of their vocation, where as David in his psalme speaketh agaynst it. Blissed is the man that seareth the Lord, and delyghteth al togither in his wayes, thou shalt eate the labour of thy handes. Blissed art thou, and well at ease shalt thou bee. Heer David prescribeth the order how to do things. In the first place is the feare of God. 2 Delite and singuler pleasure in the comandement of God. 3 Are commened the labours of a mans vocation. 4 Is added a promise, and thou shalt bee well at ease. If many now a dayes would follow this rule, they should feele the Lords blissing.

The fourth sort of offenders in this case, is of them that neither call vpon God when they use his blessing: nor call vpon him for helpe: nor yeeld him thanks for his blissing.

Let vs learne heere therfore by this present miracle both that men ought to labour, and that the successe and blissing of the labour commeth onely of God, in what state so euer a man bee. If a man bee set ouer others, as a magistrate, a leutenant, and a master of a house, let him thinke thus. I will labor lustily in the feare of God, I will serue God, & I will call vpon him, that he may prosper my labours. When the husbandman tilleth his ground, when he soweth it, when he carieth his haruest into the barne, let him haue God before his eyes, let him know that all blissing is of the Lorde, let him call vpon him, that he will vouchsafe to prosper his labour, and to bestowe his blissing vpon him. So also let the preacher doe: let him teache, admonishe and exhort: but yet at the comandement of Chrysste, and in the feare of God. But perhaunce thou wilt obiecte: I do my duetie, I till the gronde, I preache the golspell, I instructe my householde, but to no purpose, my paynesfulnesse hath no good successe. Erne heere of Peter what thou wantest. Peter laboured in hayne, vntill he had taken Chrysst to him into the ship. Therfore according to Peters example, giue thou credite vnto Chrysst, bee not slacke, but labour in Chryssts name, and thou shalt see how the Lord will blisse thee.

But

But I (sayst thou) see the woylt men commonly most too
beé luckie, and contrarywise, I see the godly oftentimes most
miserable. I say no more, but marke the end. Wherefore con-
sider this answeare of Davids, whiche is in the xxxvj Psalm.
I sawe the vngodly (sayeth hee) lustie and flourishing as the
greene Bay : and I passed by, and beholde hee was gone : and
I sought him, and hee was not too beé found. So, all the glory
of the vngodly is a vanishing smoke. Contrarywise, hee that
feareth the Lorde shall not beé remoued for euer. We haue
examples. I pray you wher are now those glorioous Giants?
They are swalowed vp in the floud. Where is the rich glut-
ton? Hee lyeth in tormentes. On the contrary parte, where is
Abraham? Where is Dauid? where is poore Lazarus? In hea-
uen. wher they enjoy true blisdesse. These mennes exan-
ples let vs folow.

G Of the fourth.

VHICHE thing vwhen Simon sawe, hee fell dovvne at Iesus
feete, saying. Departe from mee O Lorde, for I am a sin-
ner. See heere what happened to Peter and his fellowes by
this taking of fishe. Peter is soze afayrd, and willeth Chryst
to depart from him. What ought he not rather too haue sayd
Lord tary still with me, that we may haue god lucke in fis-
hing? Like as Peter vpon this miracle acknowlegged him
selfe a miserable sinner : so acknowledgeth hee Chryste too beé
rightuous, & endued with the power of the Godhead. Where-
fore hee falleth downe at his feete also. Merely men desire the
presence of G D D : How be it, as soone as they perceyue
him too beé come, by and by they flee awaye, and are afayrd,
by reason that their conscience accuseth them of sinne, vntill
they bee chāred by the voyce of God, and fāl comfort agenist
the remorse of sinne: according as the Lord in this place chā-
rēth vp him that was afayrd, saying : Feare not, from hence
forth thou shalt bee a fisher of men. Heere hee not onely chā-
rēth vp Peter, but also chōleth hym too beé an Apostle, that
in his

6
4 15 1

vij. Sunday after Trinitie.

in his tyme he may catche men with the woorde of his preaching. For as fishes are caught with a net: so are men caught by the word of preaching, & gathered out of the Sea of their sins, into the churche of Chryſt: not too bee killed, but too live blisſedly for euer through Iesuſ Chryſt our Lord, to whom bee honor, praise, and power for euer and euer. Amen.

Upon the. vj. Sunday after Trinitie.

The Gospel. Math. v.

SE V S sayde vntoo his Disciples: except your righ-tuousnesse exceede the rightuousnesse of the Scribes and Pharisies, yee cannot enter into the kingdome of Heauen. Yee haue herde that it was sayde vntoo them of olde time: Thou shalt not kil: vvhosoever killeth, shal bee in daunger of iudgement. But I say vntoo you, that vvhosoever is angry vwith his brother (vnaduisedly) shalbee in daunger of iudgement. And vvhosoever sayth vntoo his brother Racha: shalbee in danger of a counsel. But vvhosoever sayth, thou Foole: shalbee in daunger of Hel fire. Therfore if thou offrest thy gift at the altar, and ther remembrest that thy brother hath oughte ageinst thee, leaue there thine offring before the altar, and go thy wway firſte and bee reconciled too thy brother, and then come & offer thy gift. Agree vwith thine aduersary quickly, vwhiles thou art in the wway vwith him, leaste at any time the aduersary deliuer thee to the Judge, and the Judge deliuer thee too the Minister, and then thou bee cast intoo Prison. Verely I saye vntoo hee t: thou shalt not come out thence, til thou haue payd the vttermoſte farthing.

The exposition of the text.

This text is a pece of that sermon that Chryſt made too his Disciples in the mountain after he had newly choſen them; wherin (too ſpeak brefly) hee teacheth them that hee

that hee came not to breaue the law, but to fulfill it. And because the Pharisseys being interpreters of the law, misconstrued and wrosted the law of God: Chryſt correcteth their error, and interpreteth the law. For they thought that the doctrine of the lawe perteyned only to the outward deedes. Contrarywise, Chryſt pouereth that it perteineth to the innermost conceits of the hart. Afterward in the same sermon Chryſt prescribeth a forme of giuing Almelle, an oþder of fasing, and the maner of praying. All which things tende to this end, that men shoule understand how farre they are off from the perfection of Gods law, and how needfull Chryſts comming was, on whom whosoeuer belieueth, is exempted from the power of the law, and frō damnation. Thus much concerning the effect of Chryſts sermon in the mount. Howbeit this parcell of that Sermon, which is red in the church this day (as you haue herd) syndeth fault with the Pharisicall rightuousnesse, and alledging the fiftthe comauyndement of the law sheweth how farre the Phariſies overshot themselves in interpreting the law. For like as these thought it ynoch, to absteine from killing with the hande: so Chryſt denounceth them giltie of this lawe, not only which commit outward murther, but all those that think any thing agenſt their neighbour, according as we shall haue anone. The places are two.

1 Of thre sortes of rightuousnesse, Pharisicall, of the law, and Chryſten. 6

2 An exposition of the fiftthe comauyndement.

¶ Of the third.

Except your rightuousnesse exceede the rightuousnesse of the Scribes and Pharisseys, yee shall not enter into the kingdome of heauen. To the intent we may understande these things aright, we must needes speake of thre sortes of rightuousnesse. Of the Pharisicall rightuousnesse whiche Chryſte reproacheth here, Of the Kyghtuousnesse that commeth

vij. Sunday after Trinitie.

commeth by the law, which God commendeth to vs by his owne voyce : & of the christen righteousnesse, through which only we stand before God.

The Pharisaike righteousnesse is described. Math. 23. of which description these bee the peculiar poyntes. First they accuse Chryst, so farre is it from their thoughte to acknowledge him for their redeemer. Ageyne, they do all things to the intent to bee sene of men. They are hypocrites, appearing outwardly religious and holy: wheras for all that, they are enemies of God and all godly men, whom they snatch at like mad doggs. Also they make Gods commaundement voyde for mens traditions sake. For in place of Gods commaundementes, they thruste in mennes deuiles, to worship God whither he will or no. This is the greatest stubbor- nesse againt God that can bee. For in this case not only god is despiled, and more is attributed to mans folly than to Gods wisedome: but also through mens traditions, the zeale of Religion is abolished to godward, and the works of charitie plucked op by the rates. Duernore they preache vnto God with their lips, and their hart is farre from him. Besidies this, they are layde to deuour widowes houses, while they draw them to theselues couetously vnder pretence of holynesse. Furthermore, they loue the highest rounes, wherby is noted their pride. Last of all, they shut vp the kingdome of heauen before men, while by their false interpretation of the lawe, they withdraw men from the frutes of Chryst. In conclusion, they are like to whytelynde tombes, as Chryst sayth: for outwardly they see me holy, but inwardly they swarne with vnpure affections. We haue an example in the Pharisey that went vp into the Temple with the Publicane: who not onely boasted of his owne god workes, fasting, and Tenthys, but also backbyted his neighbour. So did he openly transgresse the whole lawe of God, conteyned in the first & second Table: and yet neverthelesse he thought himselfe righteous, and that he had earned heauen with his works.

works. By these things that have bin spoken hitherto, we may gather this description of the Pharisaicall righteousnesse. Pharisaicall ryghtuousnesse consisteth in outwarde works, voyde of the feare of God, and of Faith in God: whiche as it looketh for heauen at Gods hande, as a reward of his works, so it hunteth for prayse at mens hands for the visour of counterfet holynesse. It is no maruell therefore that Chryſt sayeth: Except your righteousnesse exceede the rightuoulnesse of the Scribes and Phariseies, yee shall not enter intoo the kingdome of heauen. And thus much concerning the Pharisaicall righteousnesse. Now let vs speake a little of the righteousnesse that comineth by the law.

Concerning the righteousnesse of the Lawe, I will say foure things. First what it is. 2 Whither any man may bee iustified by the law. 3 What is the vse of the lawe. 4 How the law is abrogated too them that belieue in Christ.

The righteousnesse of the lawe is a perfect pure and continuall obedience towards the lawe of God. ¶ It is a continuall and perfect louing of God & our neighbor. For thus sayth the law: Thou shalt loue the Lord thy God with all thy hart, with all thy soule, with all thy strengthe, and thy neyghbour as thy selfe. For the lawe of God (which is the rule of the righteousnesse of the law) requireth not outward obedience only: but it requireth at all men a perfect, pure, & continuall obedience towards God. And as it promiseth life and salvation too them that obey: so it threateneth euerlastinge death too them that performe not this obedience. It is not content with the outwarde visoure, but it requireth a pure part, thoughts agreeable to Gods law, and a forwarde and redy will to Godward: yea & a full and continuall tunableness in all the powers both inward and outward, agreeable to the will of God. That the lawe requireth suche a ryghteousnesse, it appeareth by the interpretation of Chryſt, and by this saying of Paule. The lawe is spirituall, but I am carnall: therfore requireth it spirituall obedience.

Ce. i.

¶

vij. Sunday after Trinitie.

We see what the righteousnesse of the lawe is. Now in the seconde place is demanded, whither any one in all mankinde may bee iustified by this righteousnesse of the lawe. To whiche question I answere simply, that no man at any time after Adams fall (saue onely Chryſt) became righteous before God by obedience of the Lawe: and that will I proue by foure reasons.

The first: mannes nature is vncleane, and stayned with the filthinesse of sin, and therfore it can no more yelde pure obedience towards God, than a troubled muddie spring can yelde pure and cleare water: or than a rotten tree can bring forth good frute. Wherewpon Esay.64. cryeth out that all our righteousnesse is like a most vncleane cloth.

The seconde: All men fynde in them selues, that that obedience whiche they perfourme to the lawe of God, hath fower poyntes disagreeing with the lawe of God. For first mans obedience is but now and then and by startes: wheras Gods lawe requireth a continuall obedience. Secondly, it is defiled: for the hart of man is vncleane, from whence it procedeth. Thirdly, it is unperfet: for it is not performed according to the streyghtnesse of the law. And fourthly, it is glosed with euill opinions.

The third: the Scripture auoucheth in playne termes, that no man is righteous by the lawe, no not one. And David sayth: Lord, if thou looke streightly vpon sinne, who shal abyde it? Also: No man living shall bee found righteous in thy syght: that is to wit, by the deedes of the law.

The fourth: If men may become righteous by the deeds of the lawe, we should haue no neede of the righteousnesse of Chryſt. Herewpon sayth Paule. Gal.2. If righteousnesse come by works, then hath Chryſt died in vayne. For he died for our sinnes, and rose agayne for our iustification. Herewy it appereþ, that no man hath the righteousnesse which the lawe requireth.

Nowe foloweth the thirde question concerning the vse of the

the lawe, and what is it. Of Gods lawe there bee thre vse: that is to wit. Outward, Inwarde, and Spiritual. The outward vse belongeth to this outward man, that we may live honestly in this life: whiche vse is common to it with ciuill lawes and ordinances of menne. The inwarde vse perteyneth to the olde man: for the law reueleth Gods wrath vnto vs, by laying oure sinnes before vs. The spirituall vse perteyneth to the new man, that through sayth we shoulde begin to yelde obedience vnto God according to his lawe, so farresorth (at least wise) as may be done in this corruption: whiche obedience is acceptable to God for our sayths sake in Chryſt.

Now foloweth the fourth question. For when the godlye minde heereth, that the lawe pronounceþ them all accursed whiche performe not perfect obedience to the law: it beginneth to feare the sentence of the law. Heere therefore it is to bee knowne, that Gods lawe is abrogated and utterly abolished to the godly, as muche as concerneth the curse therof. For so that we beleeue on Chryſte, Chryſt hath taken vpon him the curse of the law for vs. Wheruppon Paule layeth: Chryſte became accursed for vs. And John. 3. Hee that beleeueth not in the Sonne, the wrath of God abideth vpon him. And in his Epistle: The bloud of Iesus Chryſte cleaseth vs from all iniquitie, that is, from the curse that shoulde haue bin due to vs for oure iniquitie. And so haue we brefly tolde what is the righteousnesse of the lawe: that no man commeth righteous by the works of the law: what is the vse of the law: and how farre soorth Gods law is abrogated. Now is a little to bee sayde, concerning Chryſten righteousnesse, that we may understande wherein it is to bee preferred before the Pharisaicall righteousnesse.

Chryſte righteousnesse is Christs obedience imputed to the þ beleeue in him. For according to the right meining of the gospel, he is righteous whose sins God forgiueth, & to whom he imputeth þ righteousnes of his son, & accepteth him freely

C.e.g.

to ever-

6
15
1

vij. Sunday after Trinitie.

to euerlasting life. For whosoever belieueth in Chryste, for as muche as of a giltie person hee is made vngiltie, and of an vnrightuous person is made rightuous through Chrystes rightuousnesse, which is imputed vnto him: Hee is sayde to bee iustified, or to become rightuous. And that Chrysts rightuousnesse is imputed to him that belieueth, it is proued by many textes of Scripture. Hee that belieueth on him that iustifieth the vngodly, vnto him is his sayth imputed for rightuousnesse. And Rom. the 5. Cha. Like as by the disobedience of one man many became sinners; so by the obedience of one man Jesus Chryst, many become rightuous. 2. Corin. 5. Him that knewe no sinne hee made sinne, that wee might become rightuous before GOD in him. And that too this rightuousnesse of the Gospel, the works of the law are not required: many testimonies proue. Rom. 3. We suppose that a man is iustified by Fayth, without the works of the Lawe. And Gal. 2. We knowe that a man is not iustified by the deeds of the law, but by sayth in Jesus Chryst: and wee belieue in Chryst Jesus, that wee might bee iustified by sayth, and not by the deeds of the Lawe. Heruppon now is concluded, that Chrystian iustification is an acquiting of that person from sinne that belieueth in Chryst, and an imputing of Chrystes rightuousnesse vnto him, and an accepting of him vnto eternall life freely for Chrystes sake.

Thus muche brefly concerning the thre sortes of rightuousnesse. Nowe wyll I adde a fewe thyngs touchyng the difference. And first I will tell how christen rightuousnesse differeth from the ryghtuousnesse of the Lawe: and afterward how it differeth from the rightuousnesse of the Pharisees.

The first difference therfore betweene the rightuousnesse of the Lawe and the chysten ryghtuousnesse, is that the ryghtuousnesse of the Lawe, is of the workes of the Lawe, but the Ryghtuousnesse of the Gospell, is wythoute the workes of the Lawe. The second is that the rightuousnesse of

the

the law, is the righteousnesse of the woorker: but the rygh-
tuosnesse of the gospel is the righteousnesse of the belieuer.
The third is, þ the righteousnesse of the law is not imputed
freely: but comyth to passe of þ desert of a mas own obediece,
but the righteousnesse of þ gospell is imputed without desert
of a mans owne obedience. The fourth is, that þ righteous-
nesse of the law is a somwhat righteousnesse, as which is fra-
med to a man by his iust dealings: but the righteousnesse of
the gospell is an imputed righteousnesse, when the iust dea-
lings of Chryſt are imputed to him that belieueth. There-
fore that man is saide to bee iustified according to the forme
of the lawe, whiche of an unrightuous person, becommeth
rightuous through his owne iust dealing and fulfilling of
the law, according to this saying: The man that dooth these
things, shall live in them. But he is said to bee iustified af-
ter the maner of the Gospell, who of a giltie person is made
not giltie, by reason of Chryſts righteousnesse, whiche is
taken hold on by Fayth. The righteousnesse of the lawe is
a perfect obedience of a man to the lawe of G D D. But
the Chryſten or Gospell ryghtuousnesse, is Chryſts obe-
dience imputed to him that belieueth. A rightuous man af-
ter the lawe is hee that dealeth iustly and vprightly, accor-
ding to the meening of the lawe: But he is rightuous af-
ter the gospell to whom God forgiveth his sinne, and im-
puteth Chryſtes ryghtuousnesse, and whom he accepteth
to eternall lyfe freely for Chryſtes sake. Justification after
the lawe, is an abling a man before God for the sounde-
nesse and perfection of his obedience to Gods law: but chri-
stian or Gospell iustification is an abling of man before
God for the soundenesse and perfection of Chryſts obedience
to God the father.

Thus haue we the difference betwene the chrisſen righ-
tuosnesse and the righteousnesse of the lawe. Now let vs
see howe the Christian righteousnesse exceedeth the rightus-
nesse of the Pharisees. The Chryſten righteousnesse ex-
ceedeth Ec. ix.

6
1 15 1

vij. Sunday after Trinitie.

cedeth the Pharisaicall in these soute things. In cause, qualite, effecte and ende. The cause of christen rightuousnesse is God, Chrystes desert and sayth, taking hold of the benefit offered: but the cause of Pharisaical rightuousnesse is, mans hypocrisie, ignorance of Gods rightuousnesse, and outward obseruaunce of mens traditions. The qualitie of christen rightuousnesse is the obedience and fulfilling of the lawe in Chryst: but the qualitie of Pharisaicall rightuousnesse: is but only an outward visour of seyned and counterseyt holynesse. The effect of Christen rightuousnesse is newnesse of spirite, the feare of God, true godlynesse, iuocation, true humilitie, patience, and a beginning of obedience towards Gods lawe, in so much that a man beeing iustified by sayth, desires nothing so much as to obey God. To bee breste, his chefe pleasure is in the law of the Lord, after he knoweth that damnation is taken away by Christs merit: but the effect of Pharisaicall rightuousnesse, is pryde, gloryng before God, superstition, disdeyne of ones neighbour, and (too bee short) such as the tree is, such is his frute. For an euil tree can not bring forth good frute. The ende of Christen rightuousnesse is too haue peace with God, too haue accesse vnto God, too giue glorie vnto God, and finally too obteyne euerlasting life fraely for Chrysts sake: but the end of Pharisaical rightuousnesse, is too give prayse too a mans owne selfe, and too take it from God, and too vaunt among men: vpon whiche at length shall ensue horrible punishment, vilesse there bee a turning to the Lorde. Let this suffice concerning the thre sortes of rightuousnesse, & the differences of them, the which it is behouefull too beare in minde.

¶ Of the second.

The fifth commaundement, Thou shalt not kill, the Lorde interpreteth himself, to the intent to confute the false interpretation of the Phariseies. They thought that only outward murther was prohibited. But Chryst looked deeper into

into the lawe, and spyeſ out th̄e of her murthers beside the outward manſlaughter. Yee haue herd (ſayth h̄e) how it vvas ſayde too them of olde tyme: Thou ſhalt not kill: for vwho ſo euer killeth, ſhall bee in daunger of Iudgement. That is to ſaye, who ſo euer ſhall kyll a man, Shall bee guiltie before the iudgement: for in this place h̄e ſpeaketh of outward manſlaughter, and the punishment thereof, whiche is a ciuil condennation by the Lawe. That was called the iudgemente, wherein late th̄e men, at ſuche time as the caſes were caſie to bee diſcussed. For h̄e that had comittid outward murther with his hand, was guiltie of death by the ſentence of the Lawe: whiche ſentence few were able to pronounce. Her h̄e ſpeaketh onely of mannes iudgement by the ſentence of the law. For the ſpiritual iudgement (which was the curse) was ſufficiently known. Now foloweth the interpretation. But I ſaye vntoo you, hee that is angry vvyth his brother, is in daunger of iudgement. Her h̄e putteth anger among the kindes of murther. The Pharisies perceyued not that thys was forbiſſen by the fifth commaundement. Wherefore h̄e ſayth: But I ſay vntoo you: As if he had ſayd: The Pharisies holde opinion, that he onely breaketh the fifth commaundement, that hath killed a man with his hande. But I ſay vntoo you, that this lawe requireth more. For it also forbiſſeth anger whiche proceſſeth not of a iuft caufe, and tendeth not to a good end. But h̄e addeth.

Then addeth h̄e alſo another ſinne of the fifth commaundement; And vwho euer shall ſay vntoo his brother, Rachā, that is, h̄e that by any ſigne ſheweth him ſelſe to ſcorne his neyghbour, is in daunger of a counſell: Wherein th̄e and twentie Judges ſatte vpon the hearing of greater caſes. Furthermore, who ſo euer shall ſay vntoo his brother Feſe, is in daunger of Hell fire. That is to ſaye, h̄e that rayleth and outrageth agaynſte his neyghbour, is an offender agaynſte Gods lawe, and conſequently in daunger of the paynes of Hell. Her Gods iudgemente is compared

Ge.iii.

to a

Racha. is a re
bukfull word
ſignifying
Exremite o
f person & ſpeal
it ſignificith a
ill, or afflictio
of iē verlon ſpi
deſirled b̄ ſpiri
not h̄e. or

vij. Sunday after Trinitie.

too a Senate of thre score and eleuen Judges, whiche satts vppon the hearing of the chōcest and weyghtiest cascs. Too bee breke, by the fifth commaundemente ar: forbidden, firste all thoughtes, whereby wee thinke any euill towardes our neighbour. Secondly, all signes of contempt of our neyghbour. Thirdly all bitter wordes ageynst our neigheure, as raylings or reuilings. Fourthlye outwarde murther. And contrarywise , are commaunded all wōkes that are repugnant too these : as too beare a freendlye harte towardes our neighbour, too shewe our god wil towardes our neigheure by outwarde signes, and too defend and saue his person from wronng.

Howbeit too the intent that Christ might shew how needfull is loue towardes one neighbour, and how pernicious is iniurie done unto oure neighbour: he giueth two counsels, whiche conteine two arguments.

The one is taken of the harme whiche a man that dooth wrong too his neighbour, runneth into before the iudgement of God. The other is taken of the harme, wherinto hee that hath hurt his neybour falleth, before the iudgement of man.

The firste standeth thus : If thou offer thy gift at the altar. Hee put forth an example that agreed too that time, and that people, while the cōmon weale of Noyses was yet standing. And the meening of this saying is this, GOD accepteth not thy gift if thou hate thy brother, that is too say : No seruice is acceptable too God, which is don by him that is out of charitie with his neighbor. But what is the meening of this rule? That God liketh nothing that commeth from his enemy, for the gifts of enimies are no giftes. And in this respecte, John sayth: He that sayeth I loue God, and hateth his brother, is a lyer. For the continual and naturall frute of louing God, is the loue of a mannes neighbour. He that loueth me, keepeth my commandements. Then wheras this frute is not, it is certeine that the tree is euil. Therfore whosoeuer loueth not his neighbour dooth offer sacrifice too God in vaine.

In

vij. Sunday after Trinitie. 221

In the Scripture, prayer is a sacrifice: but thou prayest in vain if thou hate thy neighbour. Thanksgiving is v calues of the lippes. Now if thou wilt haue them accepted of God, first bee at one with thy neighbour, and then offer in Fayth. The crosse is a sacrifice, so it be tepered with sayth, for without sayth it is a iust punishment of sinne. The keeping of the Sabbath is a service that pleasest God: yet it is defiled with hatred towardes a mans neighbour. Almelle is called in the Scripture a sacrifice of god sent. But Paule saith, if I spend all my substance vpon the poore, and haue no charitie: I am nothing. And so likewise is too be iudged of every god work which God requireth. Here let every man examin himself, and not take a deceitful balance.

* The second standeth thus. Bee reconciled too thy brother vwhile thou art yet in the vway. &c. He that offendeth & hurteth his brother, falleth into the hands of the Magistrate, & shall bee cast into prison, from whence hee shal not bee dispatched, vntil hee haue made ful amends for his harmes. Wherefore too the intent this come not too passe, thou must be reconciled to thy neighbour betimes: Therfore seeing that without charitie thou worshipest God in vaine, and fallest in daunger of the Magistrate: thou art counselleed to bee in charitie with thy neighbour. Herewith agreeeth the saying of God: He that hath not shewed mercy, shall fael iudgement without mercy. Heruntoo perteineth also the parable of the dettel, to whom God forgaue all the det. &c.

But the Papists vpon this place doo builde their Purgatorie, wherof they preache at this day in their Churches: to whom I answeare.

1 In these wordes is no mencion made of Purgatorie, whereinto hee that hath hurte his neighbour, is calle by the Magistrate.

2 Because they flie too the Allegorie, let them know that they leane too a weak soudation. For first no Allegorie is too be admitted, vnsesse it can bee coarmed by the expresse word

Cx. v. of

* So v'iope
of & lord is
commeant
vice. yet
are charitie of

1 Cor. 13.3

many off
eds in this
in these
dayes

13 v.
ut v. 27. &
feared as
may see if
Read at v.
Leisure.

6

15

1

vij. Sunday after Trinitie.

of God. Secondly, no Allegorie is too bee allowed, that sightheth with the ground of our fayth. Thirdely, no Allegorie is too bee accepted, eyther wherein there is any absurditie, or wherupon ensueth any absurditie. Therfore in as muche as no man is able to satisfie this commaundemente fully in all points. Let vs repente, let vs flee vnto Chryste, and then let vs endeuer to obey God according to this commaundement as muche as may bee, by the help of Chryste: to whome bee glory wold without end. Amen.

Upon the. vij. Sunday after Trinitie.

The Gospel. Mark. viii.

MN those dayes, vwhen there vvas a verye greate companie, and had nothing too eate: Iesus calld hys Disciples vntoo hym, and sayde vntoo them: I haue compassion vpon the people, because they haue beene novve vwith mee three dayes, and haue nothyng too eate: And if I send them avway fasting too their ovne houses, they shall faint by the vvay: for diuers of them came from farre. And his Disciples answvered hym: VVhere shoulde a man haue bread heere in the vvildernesse, too satisfie these? And hee asked them: how manye loaues haue yee? They sayde, seuen. And hee commaunded the people too sitte dovvne on the ground. And hee tooke the seauen loaues: And vwhen hee hadde gyuen thankes, hee brake and gaue to his Disciples too set before them, And they did set them before the people. And they had a fewe small fisches. And vwhen hee hadde blessed, hee commaunded them also too bee set before them. And they did eate, and vvere suffized. And they tooke vp of the broken meate that vvas lefte, seauen baskettes full. And they that did eate, vvere aboue foure thousand. And hee sent them avway.

The

The exposition of the Text.

His Gospell is set forth for this time of the yeere, because it is haruest time: and that too the intent too do vs too witte, that Corne and frutes of the earth do grow by gods blessing: wherby we shalbe put in mind to be thankfull towards God for this his gift. We must therefore beleue without all doubt, that God giueth vs the things that grow out of the ground, to sustein this life with all, which we must vsre reverently, as gifthes reachead and giuen vnto vs by Gods owne hand, and that too Gods glorie, the profit of our neighbor, and the maintenance of our owne state. Now the summe of this Gospell is, that besides that Chryst by this miracle proueth himselfe too bee the true Messias, endued with the power of the Godhead, he sheweth himselfe also too haue care of those that folow him, according to his promise: First seeke the kingdome of God and the righ-
tuosnelle therof, and all things else shall bee cast vnto you.

The places bee thre.

- 1 The lot of them in this life that folow Chryst. is, tyarmie & persec
- 2 The affection of Chryste towardes those that folowe tion, scorns, visions in con
- 3 The right manner of vsing Gods gift. oft the word

¶ Of the firste.

Vhen there was a very great compayne, and had not aught too eate. In this company as in a Table, is shewed vnto vs what is the lotte of them that folowe Chryst in this world. For we must come to the possession of the heauenly kingdome by many tribulations. This compayne came into the wildernes, whereas is no breade, but hunger, drunger, and death. The same fortune shall all those feele that will folowe Chryst. Therefore it is not for naught, that Chryst biddeþ him that will bee his Disci-
ples, to denye hym selfe, and take vp his crosse and folowe him.

And

vij. Sunday after Trinitie.

And Paule : All that wil live godlyly in Chyſt, must ſuffer
perſecution. Notwithſtanding, God bee thanked for it, our
eafe (for all that) is better than theirs that ſeeine happy in the
world. For the end and knitting vp wil bee ioyful : and ther-
fore Chyſt ſayth : Blifed are they that moerne, because they
ſhall receive comfort.

But what is the cauſe why Chyſtes Disciples ſhall bee
afflicted in this world? This is no wonder. That which wet-
before in the head, ſhall folowe in the members, as long as
this world standeth. And that is, because that in the wilde-
nelle, (that is, in the world,) there are among the members
of Sathan, that canouſt away with Chyſt and his members.
Which thing was foretolde long time ago. The ſeede of the
Serpent ſhall bite the heale of the womans ſeede. That is too
ſay, Sathan and his imps ſhall perſecute Chyſt and his
members. For when Sathan ſees Chyſtes kingdome en-
crease, and his owne decay : he fretteth and ſumeth, and like
a wounded Lion ſteppes vp againſt Chyſtes ſheepe, too de-
uoure them. And this is it that Peter ſayth. The Diuell go-
eth about like a rozing Lyon, ſeeking whom he may deuoure.
For the Lyon hauiing lost his whelpes, and beſides that, be-
ing hungry, falleth vpon whatſoever things come in his
way, too walt, deuoure, and deſtroy them. The like minde
hath Sathan. When he ſees that he loſeth his whelpes, that
is too ſay, that thoſe which erſt wer vnder his power, ar tur-
ned vnto Chyſt: he armeth his championſ againſt the church,
that ſome of them may assayle it with hypocriſie, ſome with
Sophiſtry, ſome with Tyranny, and other ſome with ſum-
blingblocks and Scilmes : as he hath done at all times her-
tofore, and ceaſeth not too do at this day. And if he can do
nothing elſe, he endeuereth to ſterue the for hunger in the
wildernesſe. But on the contrary part, Chyſt valiantly de-
fendeth the kingdome which he hath gotten with the ſhear-
ing of his owne blud. He giueth the holy Ghost, he giueth
bread, he rayſeth vp godly teachers too ſade it with heauenly
ſwde,

foode, and he is at hand him selfe to succoure it in the middes
of daungers, according as hee declareth by this present deede:
So little shal furious Sathan and the madde enimies of the
Churche preuaile agenst it. For hee himselfe keepeh watch
about his Church, and defendeth it stoutly. Neyther is there
cause why any man shoulde furnisse , that Chryste is other-
wise minded towards his Churche at this day, than hee was
at that time towardes that multitude. For although hee doo
not at all tynes defend his Church with vible miracles: yet
notwithstanding hee warketh no lesse miracles at this daye
spiritually and invisibly in gouerning his Church. For with
him there is no respect of persons, but of sayth and of the good
nesse of the case. Is it not a great wonder that God so defen-
ded that one blissted man Luther, that Sathan & al the world
being in armes agenst him , were not able to stirre one
hair of his head? Is it not a great miracle at this day, that the
bishop of Rome with the most flourishing part of the world,
is not able to rote out the Churche? The Pope doutlesse en-
deuoreth to stoppe the race of the Gospell with a floud of the
bloud of Hartirs. But the mo hee murthereth, the mo spring
stil out of their blud, as it is to be scene at this day in Spaine
and Fraunce.

Therefore let vs fence our selues agenst the woodnesse of
Sathan, and specially agenst the stumblingblocke of the de-
fornitie and porenesse of the Churche : and let vs not flete
fro Chryst for any scarbugs of Sathan: neyther let vs leaue
our profession although there were no shiffe but we muste
needs suffer famine in this wildernes: ne let vs suffer our
selues to be moued by the example of those, that for persecu-
tion and famine depart from Chryst: as did the Jewes when
they were pinched with famine & persecution by their eni-
mies that dwelt about the. For in this maner did they resist
the Prophete Jeremie, according as wee read. Jerem.44. As
for the wordes whiche thou hast spoken vnto vs in the name
of the Lord, we wil in no wise heare them. But whatsoeuer
goeth

vij. Sunday after Trinitie.

goeth out of our owne mouth, that will we do. We wil do sacrifice and offer oblations to the Dauen of Heauen (that is to say the Sunne), like as we & our forefathers, oure Kings and our heads haue done in the cities of Iuda, & in the streets of Hierusalem. For then had we plentie of bread, then were we in prosperitie, & no misfortune came vpon vs. But since we left to offer, & to do sacrifice to the Dauen of Heauen, we haue had scarcenesse of all things, and perished with the sword & hunger. But what doth that holy Prophet Jeremie answer them? It is not so (sayth hee) but for your abominacions, and for the multitude of your wicked deds doth God punishe you, and because ye would not walke after the commandements of the Lord. After the same maner a man shall find many at this day, which for hunger, dearth of corne, and other discommodities, wil fall from Chryst & his gospel. For they sayc, when we had Masses, when we sounide Monkes, when we called vpon Saints, we had abundance of al god things. But after that this new doctrine came vp, many mischaues came vp with it. Ther is not (say they) so much fear of God: there is lesse charitie among men: there are greater & more ofte fallings vntre betwene men: there is more tiranny, and all things are daerer. Thus do folke excuse them selues that they shoulde not folowe Chryst. But if thou wilte knowe the causes of these misfortunes, I will tell thee. The seruant (sayth Chryst) that knoweth the wil of his mayster & doth it not, shal bee beaten with many stripes. We knowe what is ryght, & do it not: and therfore doth God punishe vs with many stripes. Againe there are other causes also: namely the devils tirannie, who rageth aginst Chryssets churche, more than aginst other companies of the world, and that is by the sufferance of God; that the elect may bee tryed, that is to wit, to the intent he may make a proue of those that cleane fall vnto Chryst, & worship hym with their hart & not with their lips. I exhort you therfore for Chryssets sake, & for your owne soule health, that you suffer not your selues to bee corrupted

rupted with the blasphemous speche of euill men, so as y^e should fall from Ch^ryst, because y^e must folow him into the Wildernes, wheras is y^e crosse, famin, w^{ol}ues, & a thousand deadly daungers: but rather that wee lift vp our minds into heauen, where Ch^ryst sitteth at the right hand of the father in heauenly glory. For we that are his mebers, shal by none other way come into heauen, than by the same that he wet, wh^o is our head. He in this life endured hunger & cold, and other distresses: let vs also beare the lyke patiently. Which thing if wee do, wee shall one day bee glorified with him.

¶ Of the second.

And the Lord said to his disciples. I haue pity of this people, because they haue folovved me nowv these three dayes, and haue nothing to eate. And if I shal send th^e awy to their ovn houses, they vvil faint by the vway. In these wordis is described the affection of Ch^ryst toward the people y^e followed him. He is sorry for the hunger of their bodies, & much more it is to be thought, y^e he was sorry for the hunger of their soules. For as the soule is much nobler than the body: so y^e hunger of y^e soul is much more hurtful. What th^e doth the merciful Lord: He feedeth the body wth bodily food, & the soul with ghostly food. He feedes the body wth earthly bread, & the soul wth heauenly bread, y^e is, wth gods word. Her our reasō (which wil seeme to haue skil in gods matters) though it be but foolish, demau-deth. What is not Ch^ryst God: why then did he not worke a miracle & feede them out of hand: or why did he not sustein them without bread: He wold not alter y^e order or nature wth out a great cause. And the order appoynted by God, is, y^e like as the body is fedde wth bread: so the soul should bee nourished and susteyned by Gods word. And this is it that is spoken in Moyles: Man liueth not only by bread, but by euery word that procedeth out of the mouth of God. Therefore it is not his wil, y^e we shoulde loke for any thing contrary to this order appoynted by God: but that we shoulde leane vnto his heauenly mercy, looking for help at his hād in time conuenient.

This

vij. Sunday after Trinitie.

This order established by God, madvaind heads do invent.
It is written of two Hermites, that fell among thæues, and
had not aught too eate, that when they had endured hunger a
great whyle, and that one of the Thæues at lengthe taking
pitie vpon them, gaue them bread too eate: The one of them
sayd, I will eate none vntesse it bee giuen me from heauen.
But the other tooke it with thanksgiving, & ate it, and anone
after he that looked for bread from heauen, dyed for hunger,
wheras the other escaped that looked for no miracle, but
tooke the bread that the thæues gaue him, as it had bin at the
hand of God. The Anabaptists also invert this order at this
day. Chyld hath commaunded the Gospell too bee preached,
that the soule may bee nourished with it as spirituall fode.
But the Anabaptists (despyling the word) looke for new re-
uelations without the word. Whereby it commeth too passe
that they fall into the Duels snares, who turneth himselfe
into an Angell of light, to the intent he may throwe them
headlong into damnation. Therefore because Chyld would
not invert the order established by God, he delayed the mira-
cle. But yet at length the affection that he beareth to those
that bee his, (which is greater than the affection of the father
towards his children,) did ouercome him. For what maner
of affection Chyld beareth towards those that are his, not
only the Euangelist sheweth in this Gospel when he sayth,
I take pitie of this people: But also the Prophet Esay.49. set-
teth it out in a most godly figure. Can the moother (sayth he)
forget hir owne chyld, y she shoulde not pitie the sonne of hir
owne wombe? Although she shoulde forget, yet will not I
forget the. Beholde, I haue written the vpon my handes.
Also the Parable of the prodigal childe, peynteth this out af-
fection of Chyld towards those that bee his. What shall I
say of similitudes & parables? Chyld crosse sheweth what
maner affection he had towards his owne. For he so loued
vs when we were yet his foes, that he suffred most reproch-
full death to redeme vs. But to what purpose are all these
things?

Wee know God and take hold of rightudousnesse and eternall
saluation, is conceyued of the only word of God when it is
heard, red, and thought vpon, by which only the holy Ghost
is workful to salvation, as it is sayd here: How shall they
believe that which they haue not herd: and therefore fayth
commeth by heiring, and heiring by the word of God. Also,
every one that belieueth in him (that is to wit, which belie-
ueth assuredly that he is in Gods fauour for Chrystes sake,
and repoleth all his whole confidence in him) shall not bee a-
shamed, shall not bee disappoyneted, shall not bee subdued by
sinne and death. For he leaneth to the sound and vnamou-
able rocke the Sonne of God, which all the power of sinne
and of the diuell is not able to undermine or to weaken:
as it is sayd Esay. xviiiij. Behold I lay in the foundacion
of Sion a Cornerstone, tryed, precious, & vnamouable. &c.

Prayer, is a parte of fayth or rather the operacion of 2. Prayer.
faith: which vpon the knowledge of Gods will reveled
in his Gospell concerning the fre promis of remission of
sinnes and everlasting saluation to bee giuen to all men
for Christes sake, doth (with most earnest lute and lon-
ging from the bottom of ones hart) desire God to forgive
him his sinnes, and to giue him everlasting saluation ac-
cording to his promis. That this praying is a part of Ju-
difyng fayth, it is manifest. Neþher must there be pat-
ched vnto it any condition of fulfilling the law, but soas
much as the law can not succour vs oppresed with sinne
and death, and gine vs righteousnesse and saluation: God
sent his own sonne, to the intent that by acknowledging
that Mellsias, & by prayng vnto him, wee might be saued.
For saythfull prayer is as it were y beggers hand, which
doth not offer God any reward or deserpes of warkes, but
onely craueth and receyueth the benefites and saluation
offered by God.

In this place may bee repeled the whole doctrine con-
cerning prayer, which is most streightly cuppled & yoked
with

Ph.j.

With

with fayth, and there is too bee considered the difference betwéene true prayer, and heathenish and Popish prayer which belieueth not, nor is fully perswaded that his pray-
ers are well liked and heard of God, but douteth whither God bee well pleased with vs, and whil her wee bee heard
and sauied. This douting figheth openly agynste fayth & true prayer, according as Paule sayeth, how shall they
call vpon him, onlesse they belieue in him.

**3. Rightu-
ousnesse of
Fayth.**

Rightuousnesse of fayth, (of whiche he sayeth, with the hart doo wee belieue vnto saluation) is, not our obedience toward the lawe, (which is still farre from perfection,) wherby those things that the law requireth are thzoughly and fully performed. But it is a fræ releasement of sins, and an attonement with God, or an accepting of the per-
sonc that belieueth the gospell, to euerlastyng lyfe for the sonne of God the Mediatorz sake, who dyed & rose agayn
for vs.

4. Saluation.

And the woorde saluation signifieth in manner the self same thing, as it is sayd: If thou belieue in thy hart that God hath rayled him vp from death, (that is to wit, to de-
liver vs from sinne and death) thou shalt bee sauied. For with the hart do men belieue to rightuousnesse, that is to say, rightuousnesse is receyued by true and vnseynned fayth, and not by hypocriticall fayth. And with the mouth is confession made to saluation, that is to say, after a man hath rightuousnesse and heritage of eternall lyfe, it behoueth him to continue in the fayth. For although that he which is iustified by fayth, bee therewithall sauied, and becommeth an heire of eternall lyfe, as it is sayd Eph. iiij. Ye are sauied by grace through fayth: Abacuk. iiij. The rightuouse lieth by fayth: yet ys he continue not in faith, he forgoeth rightuousnesse and eternall lyfe. For fayth is shaken of by sinne ageynst conscience. And the vnsey-
ned and constant confession of the mouth, is an evident token of fayth shining in the harte, as it is sayde in the

Psalme.

Psalme. I haue beleued and therfore haue I spoken, but
I am brought very low. Apocal. ii. We faythful even unto
the death, and I will giue thee a crowne of lyfe.

The third place.

It is an exceeding greate and vnspeakable benefite of The Church
God, that he hath by assured and evident tokenes, disclo-
sed himself to mankind, to the intent to gather out of it
an euerlasting Church to himself, whereon to bestow the
true knowledge of himself, true rightuousnesse, lyfe and
joy for euer and euer. But God gathereth to himself this
eternall Church, and communicateth these his benefites
to the same by his woorde or by the voyce of his Gospell
ounding in the ministerie, which for the very same cause
God ordeyned immediatly in Paradise, mainteyning it
at all times since, by raysing vp sound Ministers and tea-
chers, to preache the woorde of the law and the promis of
the Gospell concerning Christe in the open face of the
world, and by theyr preaching to offer men peace and at-
tonement with God, and all Gods benefites, as it is sayd
in Esay. liij. How beautifull are the fate, (of the messen-
gers sent of God,) that bring tydings of peace. For the
Ministers of the Gospell must needes bee called and sent
of God, neyther must any man thrust himselfe into the Augeyst in-
ministerie without lawfull calling, according as it is laid trusion into
here, how shall they preache onlesse they bee sent? And the ministe-
Hebre. v. No man ought to take the honour vpon him selfe,
but he that is called of God, as Aaron was.

Now men bee called of God, some immediatly by Hovv men
Gods owne voyce: and other some by meanes, that is to bee called
wit by the members of the Churche, to whiche God hath into the mi-
gauen authoritie & comauendement to seeke out & to chuse
fit Ministers, & he will worke as effectually by those selfe
same persones so chosen by mas voyce, as by þ ministerie
of those whom he hath called himself without meane.

Vb. ii. The

6

15

1

The first preacher or messenger of peace sent of God,
Was Gods owne sonne in Paradise, who brought the pro-
mis of the seide out of the secret bosom of the Father, and
uttered it to the worlde. This sonne of God from thence
forth preserued and mainteyned the ministerie by his
owne power, sent Patriarkes and Prophetes, clad him
self in the nature of man, & preached visibly, and aduou-
ched his doctrine with testimonie of raysing the dead and
other miracles. And at the last he sent forth Apostles and
other disciples into all coastes of the worlde, that many
might bee allureed out of all mankind to the true know-
ledge of God and the felowship of euerlasting saluation.

Andrew the
Apostle.

One of this number of messengers of peace or sound
ministers of the Gospell, was Andrew the Apostle, whose
feast wee halow this day, who was sent of God into the
countryes of Tartarie to preache the Gospell there, in
which country at this day do florish churches that were
planted first by the preaching and ministerie of S. An-
drew. And in the notable Citie of Kyouia by the riuere Bo-
rysthenes there is an Archbisoppes See, in whiche it is
written that S. Andrew preached, and that afterward
when he had trauayled ouer Thrace, Maccdonie, & Greece,
he was crucified at Patris a Citie of Achaya. He was the
brother of s. Peter, & was brought to the true knowledge
of Christ, afore Peter. John. i. vi. & xij. Mar. i. xij. Matb. iiiij.

*Vppon the feast day of S. Thomas
the Apostle.*

The Epistle. *Ephe. i.*



Blessed be God the father of our lord Iesus Christ,
which hath blyssed vs with all maner of spirituall
blissings in heauenly things by Christie: according
as he had chosen vs in him before the foundacions
of

of the worlde were layd, that wee shold bee holy and blameless before him through loue. VVho hath ordeyned vs before through Iesus Christe, too bee heyres to himself, according to the good pleasure of his will, that the glorie of his grace may bee prayled, wherethrough hee hath made vs accepted in that beloued.

The dispusement.

This Epistle is demonstratiue. And the state or proportion principall is. I thanke God the Father for his singular benefites, which he hath bestowed vpon vs by his Son our Lord Iesus Christ.

Here are reckened vp in order ffeue benefites of the Sonnes of God.

- i. The blessing promised to Abraham.
- ii. Election,
- iii. Holiness and innocencie of lyfe.
- iv. Adoption to bee the sonnes of God.
- v. Grace or acceptation before God for his beloued sonnes sake.

The principall place is the doctrine of Justification, the summe whereof may bee put into the ordinarie places of instruction, and so expounded. At this time I will but expound the text which seemeth hard for the somewhat darke phrases of it, to the intent the wordes may bee understood aright by yong beginners.

Blissed be God, that is to say, I thanke God or I prayse Blissing. God: for the word blisse in the holy scripture hath cheefly three significations. First it is all one, as to wish well to one. And when God blisseth, it is as much as to do well to one. For Gods saying is a doing, as in Gen. xxxix. The Lord blissted the Egyprians house for Josephs sake, Ge. xij. I will blisse them that blisse the, that is to say, I will do them god that do thee god, Proverb. x. The blessing of the Lord maketh folke ritch.

Vb.iii. Se-

6

15

1

Secondly it signifieth to giue thanks, to prayse, and to gloriſſe, as moſt commonly in the Psalms. Blide the Lord O my ſoule. I will blide the Lord continually. Bleſſed bee the Lord God of Iſraell. &c.

Thirdly, in the promis made vnto Abraham, it comprehendeth all the benefites that God beſtoweth vpon his Church for his ſonnes ſake.

The true God The Father of our Lord Iesuſ Christ. Consider well this definition of God. The true God is the father of our Lord Iesuſ Christ, who hath blidde vs with all ſpirituall bliſſing. &c. He nameth here expreſſely þre persones, which are God the Father, God the Sonne our Lord Iesuſ Christ, and God the holy Ghost, who bliſſeth vs with ſpirituall bliſſing.

The ſpirituall bliſſing. VVhich hath blidde vs with all ſpirituall bliſſing. Here vpon followeth the register of Christes benefites, and an expositiōn of the promis concerning Christ, made vnto Abraham. Gene. xxiiij. In thy ſaede ſhall all nations bee bliſſed. This promis conteyneth eyght notable places, which comprehendē a ſumme of the whole Gospell.

Christes perſone. i. First of Christes perſone, which ſhall bee the ſaede of Abraham as concerning the flesh: Ergo he ſhall bee a very naturall man. Ageyn, he ſhall bliſſe with all ſpiritual bliſſing, he ſhall deliuere men from ſinne, and he ſhall endue them with heauenly good thiſgs. Ergo he ſhall bee very God by nature.

Christes beſtachies. ii. Of Christes benefites, which are comprehended in the worde bliſſing, which wrode Paule vnsoldeth in this place, declaringe that deliueraunce from curse of the law, from Gods wrath, from ſinne, and from death: remiſſion of ſinnes, attonement with God, the holy Ghoste, true rightuousneſſe, right to bee the ſonnes of God, and inheritaunce of everlaſting lyfe, I ſay Paule teacheth that all these benefites are conteyned vnder the wrode bliſſing, in the promis made to Abraham.

iii. The

iii. The applying of Christes benefites is shewed by Paule, who expoundeth this promis. Galat. iiiij. Those that bee of fayth, are blissted with the faythfull Abraham.

iv. The difference of the lawe and the Gospell. The law soundeth out this voyce, Cursed is every one that continueth not in all things that are written in the booke of the law.

v. That we are iustified onely by fayth for Christes sake onely. Paule confirmeth by this promis. Gal. iiiij. Pot in seedes as in many, but in thy seede as in one, whiche is Christ.

vi. Of the conception and birth of Christ. All that bee begotten of mans seede are accursed, Christ shall bee the blissted seede, and shall blisse all men. Ergo he shall not bee begotten of mans seede.

vii. Of originall sinne. All nations must bee blissted through Christ onely.

Ergo all nations were cursed for sinne before.

viii. Of the calling of the Gentiles.

By vnfolding the promis made vnto Abraham into these eyght places, the exposition therof becommeth more evident.

Also let the confutacion of the dotage of the Jewes bee considered, which interpret this promis, only of a worldly kingdome. Contrariwise Paule teacheth that the blissting is spirituall, and Christes kingdome is spiritual, and not worldly.

In heauenly things by Christ, God hath loden vs with Heauenly spirituall and heauenly benefites by Christe. As ys hee things. Should haue sayd: not earthly and worldly benefites hath God promised to Abraham and the whole Churche, but heauenly and diuine benefites: that is to wit election to everlastynge lyfe, adoption to bee the Sonnes of God, forgiuenesse of saines, grace, and saluation euerlasting.

Hh. iiiij. According.

6

15

1

Election or
predestina-
tion.

Blamelesse.

Adoption.

According as he chose vs in him, before the foundations of the world were layd.

iiij. Of election or predestinacion, which is Gods act, whereby from euerlasting, of his owne mere mercy, for his sonne our Lord Iesus Christes sake, he hath chosen out of mankind too euerlasting lyfe & ioy, all that in this lyfe beleue in the sonne of God, and continue in the same beleef vnto their death. Let yong folke marke well this definition of Election, and let them know that election (as apperteyning to Gods wil,) is vniuersal, according as it is plainly sayd God wil haue al men to bee saued. Also John. vi. This is the wil of God, that every one which setteth the sonne and belaueth in him shoulde not perish, but haue life euerlasting. Then is there no man rejected by satall destincie, but ech man is cause of his owne euerlasting destruction.

iiiij. That wee should be holy and blamelesse before him through loue. Thirtly, therefore are wee chosen of God, that wee shoulde bee holy, that is to say, cleane, boyde of sinne, and rightruouse, and that wee shoulde serue him in rightruousnesse and holinesse all the dayes of our life. But in this lyfe wee are holy by the imputation of Christes holinesse and rightruousnesse whiche wee receyue through sayth: and by beginning new obedience & rightruousnesse, which though it bee imperfect, yet is it acceptable too God for Christes sake. And he addeth through loue, that is too wit of God to vs wardes. Therfore are wee holy and vblamable and chosen to eternall lyfe, because God loueth vs for his sonnes sake. John. iiiij. Herein is the loue, not that wee haue loued God, but that he hath loued vs firste, and hath sent his Sonne to bee the mercye seate for our sinnes.

VWho hath ordeyned vs before through Iesus Chryste, to bee heires too himselfe. The fourth benefite is Adoption in the Sonne of God. For lyke as Chryste is the sonne of God in very deede and by Nature: Euen so obteyns we the right of sones by Adoption, & are made the heires of

of God, & felowheyres of Chyſt. Gal. iiiij. i. John. vi. Dære
beloued, now are we the sonnes of God, and it hath not
yet appered what we shall bæ. But we knowe, that as
ſone as that shall appere, we shall bæ lyke vnto hym.

Hee hath ordeyned vs before, in himſelfe, or too himſelfe,
namely that we ſhould bæ his owne, and that we ſhould
glorifie him.

According to the good pleasure of his wil, namely which
is reuealed in hys Gospell, John. vi. This is the wil of the
Father, that every one which beleueth in the ſonne ſhould
not perishe but haue life euerlaſting. Neþher doþ theſe
words affirme that the election is particular or tyranni-
call, but onely they exclude our owne merites.

To the prayſe of the glorie of his grace, to the intent his
glorius infinite grace myght bæ prayſed, whiche all men
muſt glorie in, and ſet it out with prayſe.

Wherthrough he hath made vs accepted in that beloued.
God of his mere mercy hath taken vs into his fauour, for
his dærbeloued Sons ſake.

Let yong folke marke well this ſhorte and grammatical expositi-
on out of the leſſon of the epiftle of this day.

Concerning the ſtorie of Saint Thomas there remai-
neth little in the Euangelifts. John. xiiii. Chyſte auſwe-
reth to Thomas demaunding him the way to the father.
I am the way, the truthe, and the lyfe. No man commeth
to the father but by me. A mention is made of Thomas
Math. x. Luk. vi. Mar. iii. Act. i. & ſpecially. John. xx. and. xxi.
And after Chyſtes Resurrecction, it is written that he
preached the Gospell in Parthia and in Inde.

Thomas, is as muche too ſay as a Twinne.

Thomas the
Apostle.

F I N I S.

*All glorie, prayſe and thankes be
giuen too God.*

6
15 1

A Table to fynde the Epistles

conteyned in this woorke.

1 The first Epistle on Christ mas day. pagina 9.	22 Vpon Easter day. 134
2 The seconde Epistle on Christmasse day. 14	23 The first and seconde holy dayes in Easter weke. 144
3 The third epistle on Christ masse day. 19	24 The first Sunday after Ea- ster 169.170
4 On Saint Stephens day, 23	25 The seconde Sunday after Easter. 177
5 The Sundaye nexte after Christmasse day. 35	26 The thirde Sundaye after Easter. 181
6 Vpon Newyeeres day, 40	27 The fourthe Sunday after Easter. 187
7 The Sunday after Newye- res day 44	28 The fifthe Sunday after Ea- ster. 192
8 Vppon the Epiphanie or Twelfth day 44	29 Vpon Ascension day. 197
9 The first Sunday after the Epiphanie, 52	30 The Sunday next after Af- cension. 209
10 The seconde Sunday after the Epiphanie. 57	31 Vppon VVhitson Sun- day 213
11 The third Sunday after the Epiphanie, 62	32 Vppon VVhitson Mon- day. 226
12 The fourthe Sunday after the Epiphanie, 63	33 Vppon VVhitson Tuif- day. 235
13 On septuagesima Suday 68	34 Trinitie Sunday. 240
14 On Sexagesima sunday. 77	35 The first Sunday after Tri- nitie. 249
15 On Quinquagesima or Shrouesunday. 86	36 The seconde Sundaye after Trinitie. 255
16 The first Suday in Lent. 94	37 The thirde Sundaye after Trinitie 260
17 The ij. Sunday in Lent. 103	38 The fourthe Sundaye after Trinitie. 267
18 The.iii. Sunday in Lēt. 108	39 The fytthe Sundaye after Trinitie, 272
19 The.iiij. Suday in Lent. 114	40
20 The fytthe Sundaye in Lent. 119	
21 Vpon Palme Sunday. 124	

The Table.

40 The fixt Sunday after Trinitie.	276	56 The xxij. Sunday after trinitie.	372
41 The seventh Sundaye after Trinitie.	281	57 The xxvij. Sunday after trinitie.	375
42 The eight Sunday after Trinitie.	285	58 The xxvij. Sundaye after trinitie.	381
43 The ninthe Sundaye after Trinitie.	290	59 The xxv. Sunday after trinitie.	386
44 The tenth Sūday after trinitie.	297	60 The xxvj. Sunday after trinitie.	394
45 The eleventh Sunday after Trinitie.	303	61 On the firste Sundaye in Aduent.	400
46 The twelfth Sundaye after Trinitie.	309	62 On the seconde Sunday in Aduent.	406
47 The thirteenth Sunday after Trinitie,	319	63 On the thirde Sundaye in Aduent.	414
48 The fourteenth Sunday after Trinitie,	327	64 On the fourthe Sundaye in Aduent.	422
49 The fifteenth Sunday after Trinitie.	332	65 On the Annuntiation of Mary.	426
50 The sixteenth Sunday after Trinitie.	338	66 On the Natiuitie of S.Iohn Baptist.	432
51 The seuenteenth Sundaye after Trinitie.	344	67 On the Visitation of Ma-	
52 The eighteenth Sunday after trinitie.	349	ry.	443
53 The ninteenth Sunday after trinitie.	354	68 On S. Iannes day.	452
54 The twentieth Sunday after trinitie	359	69 On S.Mathews day.	458
55 The, xxj. Sunday after trinitie.	366	70 S. Michaell the Archangel.	464
		71 All Sainctes day.	470
		72 S. Andrews day.	476
		73 S. Thomas day.	484

FINIS.

6
15 1

To the Reader.

DYasmuch as this present wōrke shall come ſo
the hands of all men, as well of the rudeſt, vn-
ſkilfulleſt, and unlearnedſt ſorte, that are vt-
terly ignorant of the latine tong, and of the right
underſtanding of ſuch wōrds, as are taken out of the La-
tin into English, for the more beautifying of our ſpach, &
better expreſſing of our myndes, as too þ hands of the ſkil-
full & lerned ſort: I haue added a bꝛeke declaration or ex-
poſition of certeyn of thole wōrdes uſed in thiſ my tran-
lation. Wherin as I ſeeke and wiſhe the furtherance of
the one ſort, (for to read and not underſtande woulde do
them ſmall pleaſure:) ſo I deſire the fauorable accepta-
tion of the other ſort: wholē helpe and aide I gladly craue
to the amendment and gentle interpreting of ſuch fau-
fes as haue escaped either me in translating, or the Sta-
cioner in printing.

A

Academiks, were a certeyn ſet of Philosophers, whiche
hilde opinion that nothing coulde bee knowne certien-
ly. And therfore they doubted of all things. The prince
or firſt of them was Plato, & they had that name of A-
cademia, which is a woodie place about a myle from A-
thens, where Plato taught his philofophie.

Allegorie, is a continuall metaphor in the ſentence and
matter. *Looke Metaphor.*

Antithesis, is a ſetting togither or matching of contra-
ries, which give lyght eche vnto other: as for example,
by Shewyng lowlynelle, it appereth the better what
is pryde.

Apposition, is a figure of Grammer, when two wōrdes
of one caſe come togither without any coiunction, im-
porting bothe one thing: as Chryſt the ſonne of God.

C

CElarent, is a kynd of ſylogisme wherin the maior or firſt
pro-

An exposition of woords.

proposition and the conclusion are vniuersall negative:
& the minor or second preposition is vniuersal affirmatiue.
As for example: no Idolater shall inherit heauen:
al couetous folk are Idolaters: Ergo no couetous man
shall inherit heauen.

D

Dehortation is a persuasion or counselling of a man frō
any thing that is euill, dangerous, or too bē auoyded.
Dilemma, is a forked kinde of argument, which on eyther
side entrappeth the aduersarie, choose which part he wil.
Distribution, is a figure of Rhetorike, which consisteth in
reckenyng vp of partes, particulars, or accidentes
of thyngs.

E

Effect is that thing which springeth, ryseth or necessari-
ly ensueth of any efficient cause. As for example, the ef-
fects of sin are Gods wrath, death, damnation, and all
manner of greeves, miseries, diseases, aduersities, pu-
nishmentes and tormentes as well of body as mynde.
For sinne is the cause soz whiche all these things hap-
pen vntoo vs.

Enthymeme, is a forme of argument, wherein (for spæde
or for hast) the first or second part of a syllogisme is left
out, as thus: Al vertue is commendable, Ergo, Thank-
fulness is cōmendable: in which argument, the second
propositiō or minor which is this, Thankfulness is a ver-
tue, is left out. Or as thus: Thankfulness is a vertue:
Ergo thankfulness is commēdable. In which example
yee see that the maior or first proposition, Alvertue is cō-
mendable, is left out. And therfore it is called an imper-
fect Syllogisme. Looke Syllogisme.

Euthusiastes, are a certeyn kind of heretikes, which holde
opinion that the word of god leſt in the body of the Bi-
ble is not ſufficient to ſaluation, nor the rule of mans
lyfe; but that men bē taught and gouerned immedi-
ately

An exposition of woords.

ally from God by new inspirations, revelations, and Traunces without the wozde. The cheſe champions herof were Swinkfeeld in Westphalſe, Muncer in Germa-
nie and others of whom Sleydane maketh mention in his booke of Cronacles.

Epicures are al those that set their felicitie in worldly ple-
ſures, and vtterly denying eyther in word or deede, or
else in both, that there is any God or that he hath any
regarde of men or of worldly matters, and attribut-
ing all things to chaunce or fortune. They are ſo na-
med of one Epicurus a Philosopher of Athens who vp-
hild that mans cheſe blifedneſſe conſiſted in pleasure.
Expolation is a figure which taryng vpō one matter, doth
poliſh, decke, and garniſh the ſame diuerſe and ſundry
wayes.

F

Forme. Is that ſhape whereby eucry thing taketh his
name, as, lether shaped and ſowed fitly to the propo-
tion of the ſorte is called a ſho.

G

Gradation. Is a figure of Reþorickē when the ſentence
gryſeth by degræs to the thing that it ameth at.

H

Homoiptote is a figure peculiare to the latine and græke
and ſuch other tunges as haue declenſons of caſes: and
it is when there come many wozdes of lyke caſes in
one ſentence or neare one for another.

Homoiotilent. Is a figure when diuers wozds end alike.

M

Metaphor is a figure tranſferring wozdes from their
proper & naturall ſignification, to a ſtrange ſignifi-
cation, by reaſon of ſome lykelyneſſe betwixt them. As
if a man ſhuld ſay that one ſwimmed in wealth, which
is proprely in water.

Metonymia is a figure which vnder a ferme of like impor-
tance, implyeth the thing impreſted: or vnder the ſigne
is

An exposition of woords.

is conteyned the thing signified: or when the circumstance of a thing is put for the thing that is met, or described by the circumstance.

Obiect, is that wheron any thing resteth or stayeth, as the obiect of the sight is the thing the eye seeth or beholdes. Occupation is a figure of rhethorick preventing obiections that may be alleged agenst a man, and answering them before they be obiect.

P

Paraphrasis is an enlargement of the bodie of a matter in words and phrases only without expounding or opening of the text.

S

Stoiks were a sect of Philosophers, the chaf wherof was Zeno, who among other things hilde opinion that all things were ruled by destenie. And they tyed God in such wise to the second causes as yf he could do nothing otherwise than these causes woulde gyue him leaue, wherby they vtterly tooke away Gods speciall and peculiare prouidence, and mainteyned mans free will that he coulde of his owne power become blisseid without God.

Subjection is a figure of Rhetorike when a man demauideth a question and aunswereþ to it him self: or when he reasoneth with himself pro & contra as they ferme it.

Syllogisme is a kind of argument which vpon the graunting of the two propositions called the *maior* & the *minor*, dooth of necessitie inferre the conclusion. As for exâple.

Maior. Every vertue is commendable.

Minor. Justice is a vertue.

Conclusio. Ergo Justice is commendable.

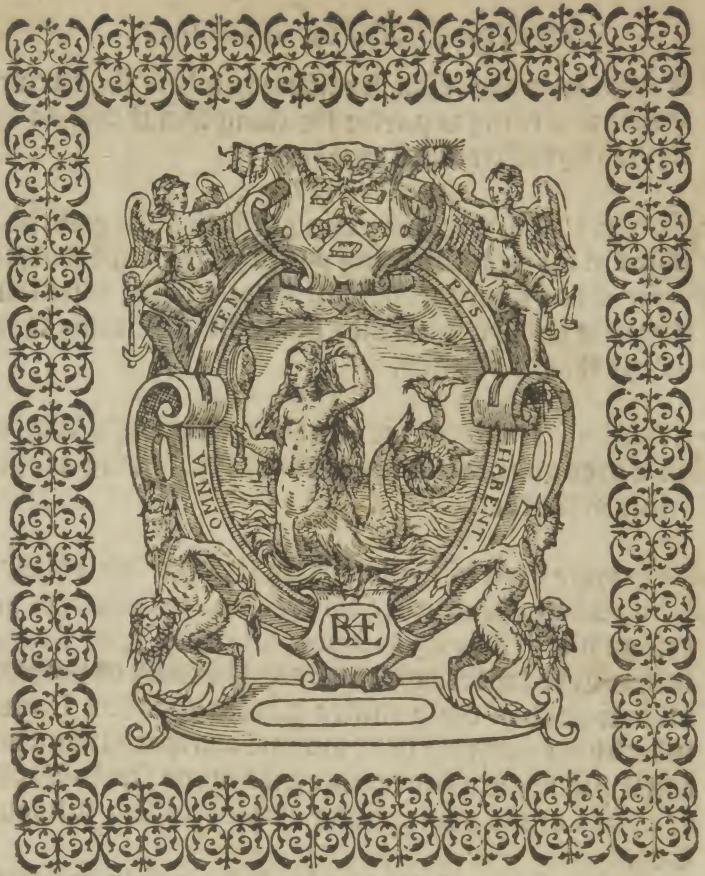
Synecdoche is a figure, when the whole is put for the part or the part for the whole.

FINIS.

6

15

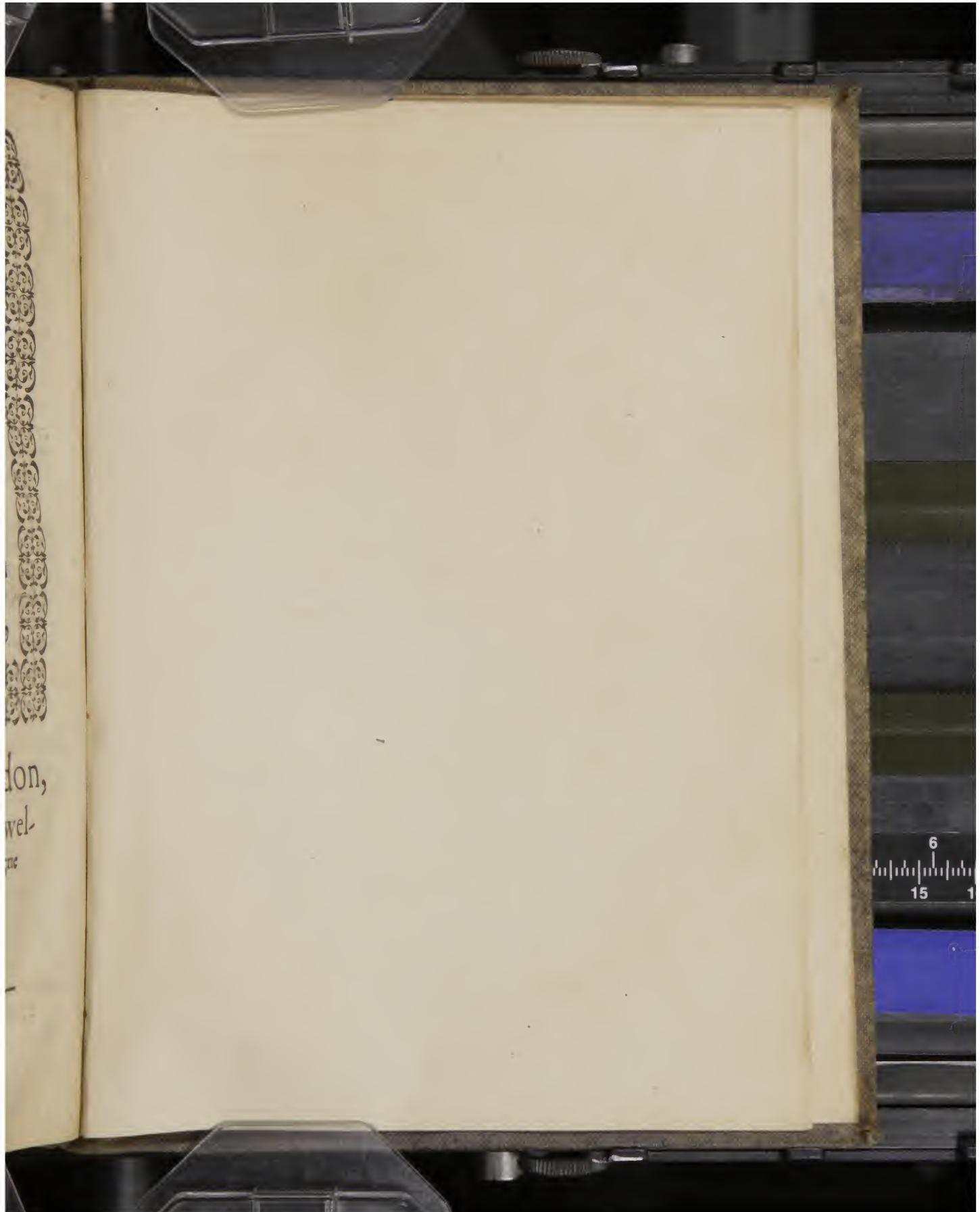
1



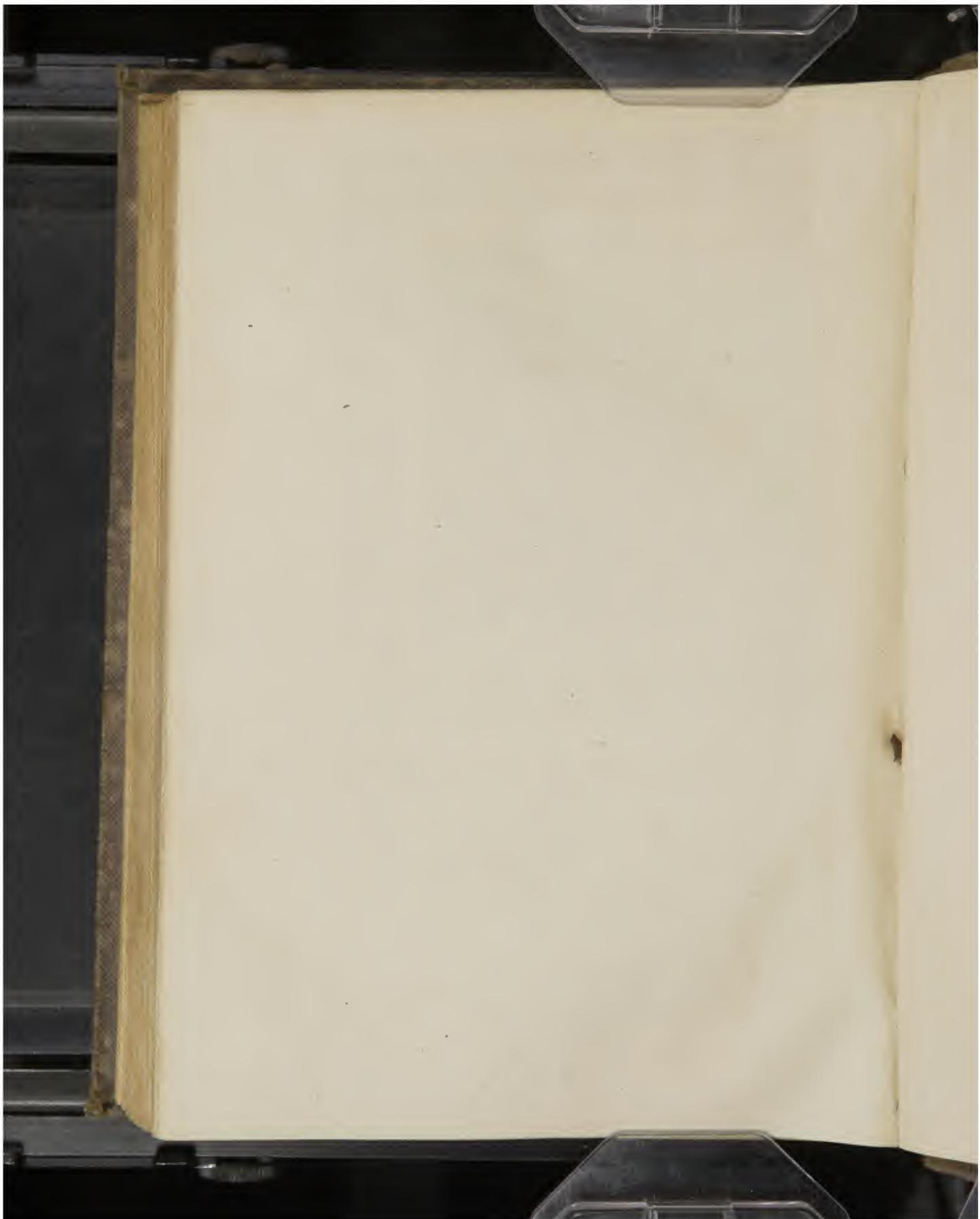
¶ Imprinted at London,
by Henry Bynneman, dwel-
lyng in Knyghtrider streete, at the signe
of the Mermayde.
For Lucas Haryson and
George Bishop.

Anno Domini. 1570.

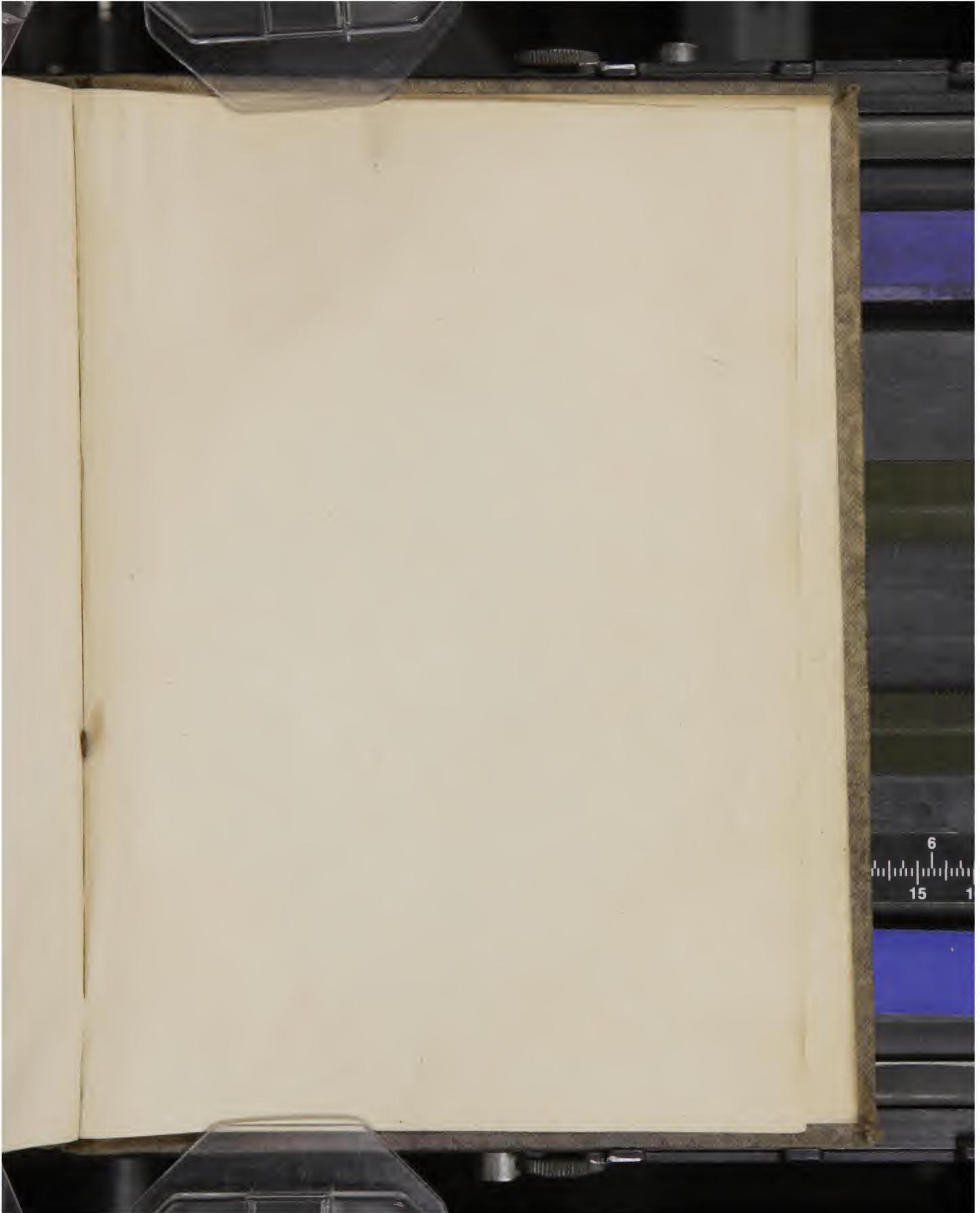
CVM PRIVILEGIO.



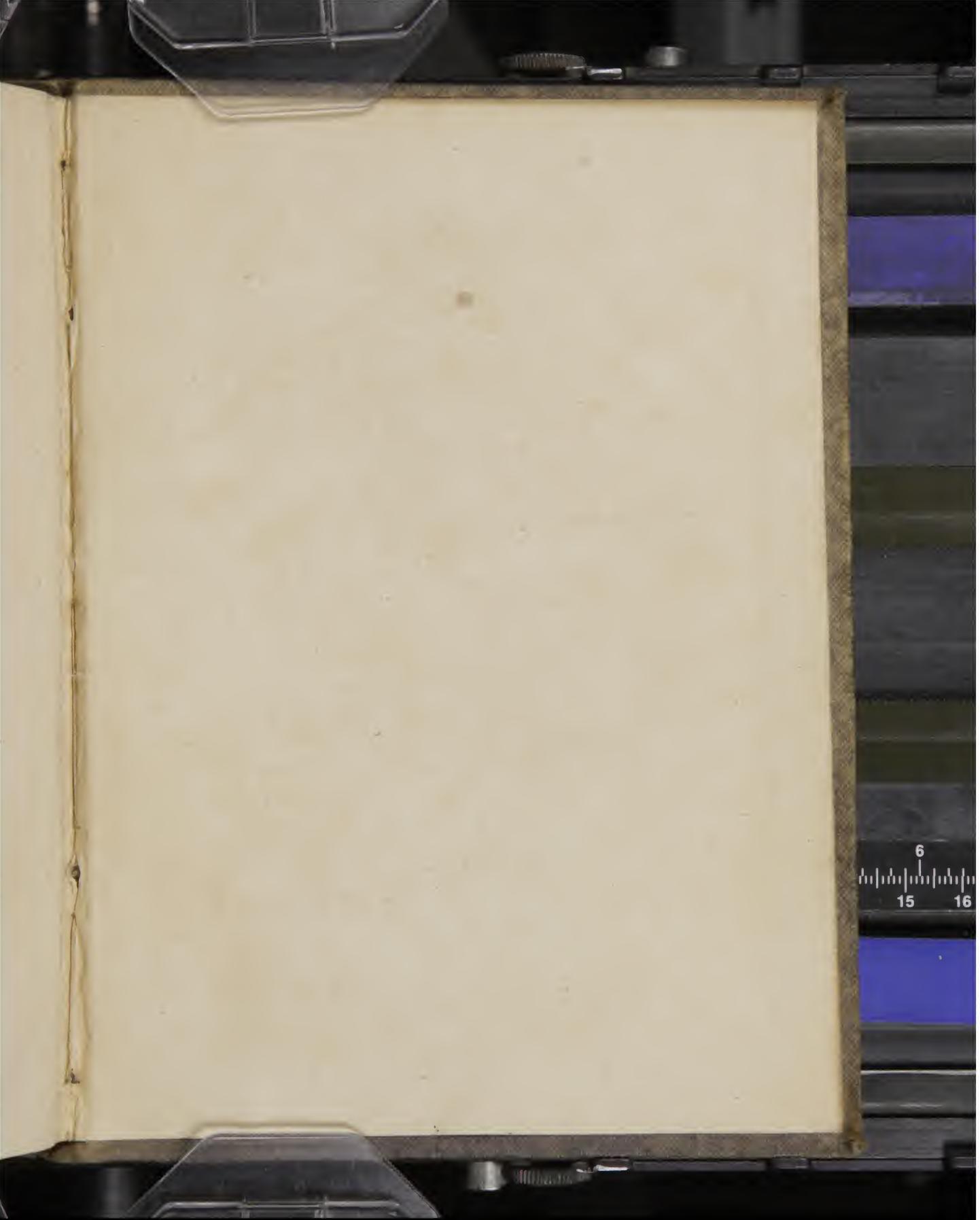
Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 893 B-trykket 8° copy 2



Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 893 B-trykken 8° copy 2



Early European Books, Copyright © 2009 ProQuest LLC.
Images reproduced by courtesy of the Royal Library, Copenhagen.
LN 893 B-trykket 8° copy 2



6
15 16